

# THE CHRISTIAN

8<sup>TH</sup> YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



MAY 29, 1960

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## FRAGRANT GIVING

by Rose M. Webb

The song of a bird  
Goes out to each and all aware  
Of the melody of the song.  
None can claim a greater share,  
None can grasp it—none declare  
That priority to them belong.

The fragrance of a flower  
Redolent and sweet and rare  
Emits this perfect gift.  
It cannot be possessed through  
greed,  
Nor be stored for future need,  
Its purpose is to bless and lift.

The psalm of gratitude  
Breathes fragrance from above  
On pure receptive thought.  
Perfumed with joy and hope and  
praise  
Expressing joy through endless  
days  
Such treasures rich are earned—  
not bought.

So song, flower and grateful  
thought,  
As symbols of true giving,  
Share with all impartially  
The essence of equality  
Aroma of love's loveliness  
In Christly living.

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Published Weekly by the Christian Board of Publication

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Advertising rates submitted on request.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

Editorial correspondence should be sent to THE CHRISTIAN,  
Box 179, St. Louis 66, Missouri.

# BE STILL —and know that I am God

by J. D. Greer

THE world applauds the brilliant, and often noisy man, while it all but scorns the quiet, unassuming plodder. But "Still water runs deep."

How quietly God builds the tree or paints the gorgeous flowers. You can't hear the sun set nor its rise, but in it is all the beauty and warmth and life this, otherwise, cold and lifeless world receives.

The way a drop of water gets to sing all summer in a leaf at the top of a tree is by going quietly down to the root of the tree and up through the trunk and the branches to the topmost bough. God's Spirit goes quietly down into the heart of man, out of which "are the issues of life," and makes its way up into the life, character and works of man.

How often the person who lives closest to God is the unobserved man or woman but whose influence is interwoven in the lives of many who do not realize it themselves. "Not by might, nor by power, but by my Spirit, says the Lord of hosts."

The church needs the quiet, unassuming person who lives close to God. We need to be still and catch the whispers of God speaking through nature and revelation. Oh the beauty of His word and His works!

Some years ago I held a revival for the church at Rolla, Mo., and there were two outstanding persons in that church. One a rich woman physician who stood high in social circles, but withal, humble and much loved and all were glad to do her honor as she was a true friend and helper of the poor.

The other was a woman who made her living by taking in washing but was so devoted to the church she found time for the Ladies' Aid, Sunday school and Christian Endeavor and so friendly that *she was as much loved* and as highly respected as the other woman, if not more. These two women were what they were because of that quiet influence of God in their lives; the same power that builds that lovely tree or "paints the rainbow tinted flowers."

Thanks be to God for the quiet but effective lives.

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*Jefferson Davis Greer, 96, is a retired Christian churches minister. The veteran of 67 years in the ministry is now a resident of the Oklahoma Christian Home at Edmond.*





MAN lives in a world of impressive barriers which constantly remind him of his limitations. If the earth stirs, his cities fall. If the wind blows in strength, his navies and towering buildings are smashed.

If invisible germs crowd the air he must breathe or die, his science stands in helpless bafflement. If clouds withhold their rain, drought and famine plague him, and if the clouds pour out rain or snow in overabundance, then death and disaster follow as a natural consequence.

Strange indeed that the creature that can sweep the starry heavens with his satellites, explore the deepest oceans with his bathysphere, outspeed the flight of sound with his fire-spewing chariots, so easily falls prey to the minute and invisible bacillus which attack him.

This creature of the earth has learned that he can destroy life, but is powerless to restore it. He has learned that he can destroy his vision, but must live in a world of darkness. He knows he can destroy the communion of the creature with his Creator, but then stands helpless in his feeble attempts to restore that broken fellowship.

He has learned that restoration of that fellowship must come from beyond his own heart and mind. The Creator must reach across the barriers which separate Him from His estranged creatures and begin the restoration of the lost relationship.

In light of man's frailty as compared with the everlasting hills, his brevity in comparison with the smaller star, his littleness when seen against the imponderable universe, dare he dream of immortality? Is man only a gnat caught in the gleam of a million suns, creeping and crawling on one of the wayside planets of an immeasurable universe? Is he a child of God, destined to endure when the everlasting hills are dust, and the stars are no more? This creature

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Mr. Wascovich is minister of First Christian Church, Fort Wayne, Indiana.

# You Shall Never Die at All

Some Searching Meditation on a Central Reality of the Christian Faith—Immortality!

by George E. Wascovich

whose very existence hangs on a single heartbeat and a whispered breath, dare he believe that when the last sunbeam is leveled to decay, he shall live on?

Jesus faced the crisis of death in a home where he was much loved, and where his love was freely bestowed. Two sisters were burdened with grief at the passing of their brother, Lazarus. Into this situation Jesus came, and spoke the most incredible words which ever fell upon the ears of mortal man. *"The man who believes in me will live even though he dies, and anyone who is alive and believes in me will never die at all!"* (John 11:25b, 26. Phillips translation) Thus Jesus insists to the grief-stricken sisters that Lazarus was not dead at all, but had gone right on living even though, as the world counted life, he had died!

In the world round about me are innumerable indications that what Jesus said must be true. I know that the air I breathe is filled with miracle upon miracle.

I know, for instance, that the very air I breathe is filled with music and song, visions and voices, lamenting and laughter—none of which I can see or hear! But I have seen the miracle of television and radio translate the unseen into the seen, and the inaudible into the audible.

For all apparent reality the voice and visions did not exist, yet by the "miracle" of man's ingenuity the voices and visions came flooding into my home. I have held in the palm of my hand a tiny battery radio, and with a twist of a dial translated unseen and unheard electrical impulses into human voices, into sweet music, often from lands half a world away!

Someone says, "Turn off the light," yet I know that for all eternity no one could turn off the light. There is no power to overcome light! The light that had come into existence would endure throughout all time! The light which I had seen had come to an apparent end. Yet science

assures me that the light had merely outrun the reach of my earthly eyes! Then light itself has not ended, only my ability to utilize it ends since my eyes are of the earth, and therefore possessed of earthly limitations.

Tell me, if the creature by means of his partial knowledge can project into the ether of the universe, a vision and a voice over his instrument called radio and television, has the creature himself thereby created a type of immortality? If the creature can cause a voice and vision to endure all time, does it seem wise to doubt the reality of the Creator's promise that the creature of his love "shall never die at all"?

Soon many of us will stand on board an ocean-going vessel, and watch as loved ones standing on the shore bid us adieu. They will watch, as will we, until their eyes cannot discern their loved ones from the horizon's rim. Then they will say, as shall we, They are gone now, let us go about our tasks. Now to those of us on board the ship, will we know any sense of ending? Will we be aware of any limitations simply because we have passed beyond the range of their sight? As surely not! We shall know new and joyous experiences. Days and nights of new and wondrous experiences shall come and go. Soon the ship shall touch another shoreline and we shall meet old friends, and greet new ones! But with no sense of ending! No awareness of lostness!

It seems to me that this is exactly what Jesus was saying to Mary and Martha! He said, "Lazarus is apparently dead, as you contemplate death. But he goes right on living!" At the look of amazement in the faces of his friends, Jesus adds, "Why, anyone who is alive and believes in me *will never die at all!*"

He does not say that His loved ones would die for a while, and then some day be given life once more, He says they "will never die"! For myself, I can think of no span of time that would exhaust the "never" in the vocabu-

lary of God! You will "never die," surely must mean that death, shall not, because it can not, overcome *life!* To vindicate his incredible assertion, Jesus cried out, "Lazarus, come forth!" And Lazarus stepped from beyond the shadow of what men call death into the light of what men call life!

The belief that man appears and then vanishes forever is surely false! I cannot believe that all life is the shadow of a smoke-wreath, a gesture in the empty air, a hieroglyphic traced for an instant in the sand and effaced a moment afterwards by a breath of wind, an air-bubble expanding and vanishing on the surface of the great river of being! I will not for a moment accept the empty appearance of things, that life is only an appearance, a vanity, a nothing. If the creature can project his face and voice into an unending stream, I shall doubt that the Creator can do on an infinitely larger scale far more than we can ever dare to hope or dream.

The great Apostle spoke of human existence on this earth as a "tenting" experience, that is, a temporary, and many times uncomfortable, existence. A great army in the field may live in tents for a while, but that is not their permanent quarters. They look forward to the time when tenting days are over, and they move into permanent buildings prepared for them. This is what the great Apostle projected before the sons of God when he urged them to look forward to the "building from God, a house not made with hands, eternal in the heavens!" (2 Cor. 5:1, RVS) Paul's faith readily admits that the "tenting experience" shall come to an end, but he proclaims his unshaken faith in the enduring nature of the "house, not made by human hands"!

Jesus adds, for the sons of God by faith, his intimate Word of comfort, when contemplating the enduring "House not made by human hands," He referred to it as, "*home*!" A house may be large and beautiful, but love and

understanding must come before there is a "*home*." And what wondrous thoughts crowd our hearts and minds at the mention of the word, "*home*!"

The sweetest relationship on earth is the family in love, in a home of sweet accord. The goal of all life is to be caught up into a family relationship with all other peoples and with God. The dwelling place of such a fellowship, without frontiers or barriers, could only be known as a "heavenly home"!

The poet, Edwin Arnold, caught this sublime meaning of our journey toward our home, not made with human hands, in his poem, "Gone Before." Across the years as I have stood with friends beside mounds made forever sweet and sacred, I have believed that if only I could pull aside the barriers from before my earthly eyes and ears, and those who journey "out there," the words of Edwin Arnold's poem would come sweetly and serenely across to waiting, sorrowing loved ones, to comfort and sustain. He says:

"Farewell, friends! Yet not fare-well;  
Where I am, ye, too, shall dwell.  
I am gone before your face  
A moment's time, a little space  
When ye come where I have  
stepped,  
Ye will wonder why ye wept;  
Ye will know by wise love taught,  
That here is all, and there is  
naught.

Weep a while, if ye are fain;  
Sunshine still must follow rain;  
Only not at death—for death,  
Not I know, is that first breath  
Which our souls draw when we  
enter  
Life, which is of all life center.

Be certain all seems love,  
Viewed from God's great throne  
above;  
Be ye stout of heart, and come  
Bravely onward to your home!  
God is love, our Father! Yea!  
Thou love divine! Thou Love  
always!

Trust in the promise of your  
Lord, dear ones, your loved ones  
(Continued on page 24.)

# Editorial Correspondence

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## Observations on a Capital Visit

WASHINGTON, D. C.—Fred S. Buschmeyer, director of the Washington office of the National Council of Churches, says there are several Washingtons and that the layers can be separated like peeling an onion.

At the heart, it is "a sleepy, Southern village," he says.

Then comes the temporary and semi-permanent community of the government and the military. And, any given day finds the thousands of school children from Crossroads and Junction City touring the city with the rest of the visitors.

A couple of hundred editors of church papers added themselves to the latter group as the annual meeting of the Associated Church Press got under way. We have been in the city many times, under many auspices, but this experience as a representative of the press has been sufficiently exciting to cause us to believe that others will enjoy some comment on it.

Without any doubt, the opportunity to hear responsible government officers discuss the particular duties and issues of their respective branches of service was the most rewarding experience.

For reasons unknown to us, most of these spoke "off the record" and, hence, nothing can be attributed to particular persons or departments. This does not weaken our conviction that we heard a highly skilled, deeply sensitive group of public servants. In this setting one forgets about "big government" and sees instead the individual who has a specific job to do, on behalf of all of us, and who spares no time and effort in doing it the best way he can.

One official said of the international crisis that it is tough to try to resolve our world problems on an ideological basis because Godless communism is militant and sure of itself. In spite of this great threat mutual fellowship of Christians is unthinkable to many Americans. Let's spend our time "proving" why this branch of this sect of this denomination is the only safe transportation to Heaven! If Communism should over-run the Western world, we can blame the "government!"

There is no secrecy about the Post Office

Department's fight against obscenity in the mails. Knowing that certain pictures, films and stories are filthy and unfit stimulants upon the minds of youth and degenerate adults is one thing. Making laws to keep them from being sent through the United States mail is another. Enforcing the law is still harder. But we may be thankful for the men we met in the Department who are dead in earnest about this thing.

We have not led what is called a sheltered life, having been on our own since the age of fifteen. But the material seized from the mails was so much more sickening than anything we knew to be in existence that it still seems as a nightmare. The most pathetic display of all is the collection of letters from distraught mothers, pleading for a way to stop this stuff from being mailed to their young sons, unsolicited.

Disarmament agreements seem too far distant to be comforting. But patience must prevail. As one said, "If you want an agreement bad, you get it—bad." Communism is waging a total struggle, so that science, culture and religion must all serve political ends. This different "language" often makes it impossible for us to communicate, much less agree on anything.

The visit of the Vice-President of the United States to our final luncheon brought a free discussion on his part of all questions raised. The interest of the public press in Indian birth control to the contrary, we thought his most helpful comments were in the realm of ideals. We couldn't make a greater mistake than to use a Soviet yardstick to measure American advance, he feels. In moral and spiritual values we have a free field . . . they don't believe in them, is Mr. Nixon's viewpoint.

It is the feeling of the editors in Associated Church Press that we have the obligation to keep our readers informed on the religious implications of the social scene. We all have readers who want their religion separate from their life—but not many.

We discovered that budgets, public relations and committee meetings consume the time of all the brethren. We return to the task enlightened, encouraged and determined.

# The Gift of Calling on the Sick

by  
Rose  
Burket

**S**INCE concern for the unfortunate is a positive teaching of the Christian faith, ministering to the sick and shut-in is a vital function of the church.

Because of its importance those chosen to minister to the sick should have or be willing to acquire special understanding of their needs. Members of a calling committee need more qualifications than free time and a car—essential as those may be. Paul said,

"Having gifts that differ let us use them."

Some people are born with "gifts" for ministering to the sick, but such "gifts" also are

acquired by training. As a hospital librarian making daily rounds with books for patients, I have observed both the good and ill effects of callers. If you visit the sick or shut-in, you may welcome suggestions gathered from people professionally trained to meet the psychological problems of illness. Consider these two rules.

This illness has not essentially changed the person. If he enjoyed the bright or funny side of life, he still does. If he was a chronically unhappy person, he still is. A changed personality might make him a happier or better individual, but while he is sick is not the time to try to change his way of life. So the first rule is: *accept him as he is.*

In biblio-therapy training we are warned that the hospitalization period is not the time to improve or change the reading habits of the patient. We give him books he likes now but hope he will eventually come to the library on his own feet. There we may try to lift the level of his reading. Churches may well follow the same policy. An angry doctor once said to me:

"Right now I'd like to bar every church caller. My patient was doing well until somebody from his church came in and told him this experience was a warning to him to mend his sinful ways and turn to the church.

"Sure, he was drunk and crashed into a tree! But while he is in this hospital bed he is not drinking nor committing any other sins. He's got punishment enough right now without having it rubbed in. Why didn't they tell him how well his daughter sang the solo part in the anthem last Sunday, or that the men of the church will keep the lawn mowed for his wife until he is able to do it again? Why didn't they give him happy things to think of! After he is on his feet if they can convert him, well and good—but not now!" Then he added:

"Of course I never would seriously think of barring church callers even if some do use poor

judgment for I have seen too many cases where the moral support from a church has been of tremendous help to the patient."

The second rule is to *keep the call brief.* Wear a watch, note the time and stay no longer than fifteen minutes. Make it less if the patient is seriously ill. A patient with a chronic or minor illness may be able to take a longer visit. However two fifteen-minute calls are better than one half-hour call.

The church has an important role when we turn to the psychological aspects of sick calls. Here is where St. Paul's "gifts," either natural or acquired, are important. The "gift" that is most valuable in visiting the sick is the "gift" of empathy.

Empathy is the quality of putting ourselves in the other person's place. It differs from sympathy, a quality we all have. Few of us have the "gift" of understanding and feeling the other person's emotions as if they were our own. We can cultivate empathy if we keep in mind the basic emotional needs we all have. Illness often intensifies these needs.

For instance the need for love is common to all of us. According to doctors, lack of love can actually cause illness. When we carry our share of life's activities and duties, most of us feel confident of the love of family and friends. When we become unattractive and a burden we lose some of that confidence. Therefore the need to be reassured of love is greater in sickness than in health.

Church callers promote this assurance. They call in love; they often aid the patient's family through love. How many hot meals have church women served families temporarily deprived of a mother! How many crops have been harvested, or roofs repaired by fellow churchmen! But empathy helps us translate these deeds of love into words of reassuring love. "The greatest of these is love."

The thirteenth chapter of 1 Corinthians and Philippians 4:8

should be required reading for every member of a church calling committee before each call. In Philippians we are reminded of the power of our own thoughts. Some hospital librarians put a card bearing this verse in a prominent place in their office, so they cannot fail to read it each day before calling on patients. ". . . whatsoever things are lovely, whatsoever things are of good report . . . think on these things." That verse truly is an ever-present help, to the caller, in time of

need! And, believe me, there is need when you make a sick call.

The other basic need to remember is the *need to belong to a group*. It is universal, but the patient, shut away from his group, wonders if he still belongs; is he dropped from group plans and thoughts, do they still want him, are questions in his mind. He must be assured and re-assured.

Here is vital work for the calling committee. Find ways to instill in the patient's mind the thought that he still belongs;

that his group thinks of him; that he is with them in spirit if not in person; make sure he receives cards and notes. With the advantages of never tiring the patient, and of being enjoyable tomorrow if not today, cards often are as re-assuring as a call.

If you have the "gift" of love in your heart, if you have, or are willing to cultivate the "gift" of empathy, do volunteer for the work of calling on the sick and shut-in. You will find it the most rewarding volunteer work you can do.

## Prelude to Life

by Beatrice Loser

THE Christian's life on earth is useful, interesting, and often pleasant. Yet this pilgrimage is only a prelude to the better life to come.

Modern cemeteries or memorial parks, taking this forward look, strive to point past the grave to the new home in heaven.

Forest Lawn Memorial Park in the greater Los Angeles area was a pioneer in this field. Its symbolism depicts life rather than death.

"The Mystery of Life" group of statuary by Ernesto Gazzera is an example. The center of interest is a fountain representing the stream of life. Around this are 18 life-size figures of mankind from infancy to ripe maturity. The whole group of white marble stands before a backdrop of greenery.

The verdant trees of the park fairly breathe life. Carpet-like green grass borders the winding drives.

Even the picture of the crucifixion speaks of life eternal, since it presents a triumphant Christ. Jan Styka, the artist, departed from the traditional agonizing Christ on the cross. He chose, rather, to portray the portentous moment just before our Lord was crucified.

Clothed in white raiment, the figure of Jesus stands out against the dark background as a symbol of purity and bravery. Ignoring the motley throng and His surroundings for a moment, He raises His eyes in communion with God, His Father, while His cross lies impotent at His feet. On the ground beside Him lie the scarlet robe, the crown of thorns, and the reed of mockery.

As the Roman warrant officer reads the order of execution, time stands still.

Contemplating the panorama, which is one hundred and ninety-five feet long and forty-five

feet high, visitors seem to be present as the tragedy of the ages unfolds before their eyes. As Christians, they realize anew at what great cost their redemption was bought, and gratefully rededicate themselves to their living, loving Savior. They leave with peace in their hearts having the assurance of eternal life through Christ Jesus, the Lord.

Another unforgettable sight at Forest Lawn is the sunset view of the stained-glass window by Rosa Moretti which depicts in glass "The Last Supper" as painted by Leonardo da Vinci. The lighting behind the window is natural sunlight. As twilight fades into night, more and more of the picture disappears until only the serene face of Jesus remains in sight. The Bible student recalls His comforting words: "I go to prepare a place for you."

Three churches are on the spacious grounds: The Church of the Recessional, a replica of the Parish Church of St. Margaret in Rottingdean, England, where Rudyard Kipling worshiped; the Little Church of the Flowers, a copy of the village church in England which Thomas Gray immortalized in his "Elegy in a Country Churchyard"; and the Wee Kirk o' the Heather, a reproduction of the church in Scotland where Annie Laurie worshiped. These churches are used for weddings and christenings as well as for funeral services.

In planning Forest Lawn Memorial Park, a quiet refuge from worldly cares, it was the purpose of Dr. Hubert Eaton to bring comfort and solace to the bereaved through beauty and inspirational symbolism. This park is dedicated to the living who go there to meditate and worship.

Is your local cemetery a dreary stoneyard that looks backward to death? Or does it look forward with an emphasis on life?

# the song of faith

And without faith it is impossible.—Hebrews 11:6

BY WILLIS JOHNSON

IN THE derelict village of Discord there lived a man who yearned to improve himself in knowledge and stature. He had heard of a place called Concord, where, it was said, these attributes prevailed. To be more worthy in his own sight and rise in the esteem of his fellows he decided to go there.

Poorly endowed with the requisites that would assure success he started on the journey. The road was strange and seemed to be endless. Confusion and the urge to turn back assailed him. In the midst of indecision a community appeared in the distance. He hurried to it and mingled with the people.

"Is this the village of Concord?" he inquired.

"No," was the reply. "Concord is many leagues beyond. You will need a beam in your eye lest you go astray."

*I am the light of the world.*—JOHN 8:12

A patriarch came forward and placed a light in the traveler's eye. With much better vision his journey was resumed. The sky had never been so blue nor the fields so bright with gold. The wonders of nature appeared everywhere now that he had a beam in the eye.

Hurrying his steps, he hoped to reach Concord soon. There he could display his newly acquired capacity. But the road became obscured and disappeared into nothingness. He walked in circles until the beam in his eye rescued him and he saw another village.

"I am searching for Concord," he told the villagers.

"You have a beam in your eye, but that is not enough. The voice of knowledge must be in your ear," they replied.

*Incline your ear, and come to me.*—ISAIAH 55:3

A sage in the village touched the traveler and the voice of knowledge entered his ear.

Vision and understanding helped the wayfarer on the road until it branched in many directions. Weak in body and beset with uncertainty he thought of Discord where a beam in the eye and knowledge in the ear were of little concern. The voice in his ear urged him on and the beam in his eye focused on another village.

"Is this Concord?" he whispered, as he sank to the ground.

"We can see the beam in your eye and hear the voice in your ear; but you lack the strength to reach Concord," he was informed.

*Put on the whole armor of God.*—EPHESIANS 6:11

A leader reached down and raised the traveler and placed a stout staff in his hand.

Possessing such talents as vision, knowledge, and courage, he was confident that he would now find Concord. The road became easier to follow and he approached the next village with confidence.

"Have I come to Concord? was his query.

The villagers ignored the question. Instead they expressed both favor and criticism as they freely weighed his talents.

*Fight the good fight of the faith.*—1 TIMOTHY 6:12

A churchman addressed the traveler in a friendly voice.

"You have a beam in your eye, a voice in your ear, and a staff in your hand. These things have brought you far but they are not sufficient to give you full stature. You must have four things to reach Concord."

Thereupon the song of faith entered the traveler's heart. It was like the murmur of a rippling brook; flowers nodding in a valley; ripe grain rustling in the breeze; the hand of God, gently touching him.

With a shining face, a firm step, and a lilting song the traveler entered a large community and the people noticed him.

"I have come a long distance and have traveled on many roads and have entered many places in the search for Concord."

*All these things shall be yours as well.*—MATTHEW 6:33

With a vibrant voice that echoed from the earth to the firmament a wiseman spoke to the traveler.

"Four things have been entrusted to your care during your travels. The beam in your eye gave you vision to see where you might have stumbled; the voice in your ear brought understanding instead of confusion; the staff in your hand gave strength when you became weary, and the song in your heart is the faith that makes all things possible. 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' [KJV] Concord will be where you are."

The traveler returned to the village that had been his abode; the place named Discord, from whence he had gone in search of Concord. His travels had taken him far and he had learned much. He had gained in knowledge and stature. He had received many talents. But the divine phenomenon that had been placed at his disposal was not for him to hold—to hoard against others. He would share these gifts and divide them equally.

And so the traveler returned to the village that had been derelict. As he mingled with the people he became aware of a change that had taken place. The miracle that had come to him had come to the village. His travels had been counted and recorded and dereliction had been cast out. There was no clashing of tongues between the people; no conflict in the streets; no discord in the homes. Vision, knowledge, strength, and faith was in his presence, even as it was in him. Concord was everywhere.



### Methodist Church Averts Big Split

DENVER—The Methodist Church faced up to one of the thorniest problems in its history at the quadrennial General Conference here in the mile-high city.

During the assembly delegates refused to set a 1968 target date for ending the church's racially-segregated division and also averted a possible North-South split through the approval of compromise action.

After four days of debate, conference delegates voted 723 to 57 to send to the Methodist Church's 149 annual conferences a proposed amendment to the constitution of the church incorporating the compromise.

Under the plan approved, Northern and Western delegates won features tending to tighten the church's over-all structure—a shift disastrous to the South, while the South kept racial policy in regional hands—a situation unpalatable to many Northerners.

Neither side got its way altogether. It was a full-scale trade avowedly reached to preserve the unity of the Church, created in 1939 by reunion of long divided Northern and Southern branches.

The amendment affirmed principles adopted at the Conference during debate. Its main features provide that:

The six jurisdictions of the Church (five regional and one racial) should be encouraged to meet at the time and place of the General Conference. This is an attempt to bring greater unity to the Church and to overcome sectionalism.

The size of the General Conference, the top policy-making body which meets every four years, should be increased to 900 members as a minimum and 1,400 as a maximum.

Bishops may be transferred from one jurisdiction to another.

As part of the compromise plan, the General Conference decided to retain the Central or all-Negro jurisdiction.

### Ministries Conversations

NEW YORK—A nationwide series of "conversations" on the nature and practice of local and specialized ministries will be held during the next three years under auspices of the National Council of Churches. Taking part will be theologians, pastors, historians, educators, vocational guidance experts and officials of denominational and interdenominational bodies.

The program was launched May 20-21 at Western Theological Seminary (United Presbyterian), Pittsburgh, Pa., with the first of seven regional "pastor-professor" conversations.

Similar conversations will be held at the Perkins School of Theology, Dallas, Tex. (Methodist), May 23-24, and at Berkeley (Calif.) Baptist Divinity School, May 27-28. Pastor-professor conversations are to be scheduled, probably for 1961, at Atlanta, Chicago, a New England city, and another site elsewhere in the United States.

### \$24 Million Per Year

#### Methodist Publication

DENVER, COLO.—Sales of the Methodist Publishing House increased 20 per cent during the past four years, making it the most successful quadrennium in the 170-year history of the firm, it was reported to the Methodist General Conference here.

Lovick Pierce, Nashville, Tenn., the publishing house president and publisher, said sales increased from \$20,000,000 in the 1955-56 fiscal year to \$24,000,000 in the 1958-59 fiscal year.

Value of property investments, equipment and inventories increased 23 per cent during the same time, from \$17,000,000 to \$21,000,000, Mr. Pierce said.

### Comic Book Citation

WASHINGTON, D. C.—Erwin D. Canham, editor of *The Christian Science Monitor* and president of the U.S. Chamber of Commerce, presented a chamber National Recognition Award here to the Comics Magazine Association of America.

The award was presented "for outstanding achievement in the business and public interest." The association is a voluntary organization of comics magazine publishers regulating standards of good taste and decency in the publications of its members.

● Disciples Divinity House Among Withdrawing Groups

### Federated Theological Faculty Being Scrapped

#### Dissolution Effective in 1963

CHICAGO—Dr. Lawrence A. Kimpton, chancellor of the University of Chicago, announced here the dissolution of its Federated Theological Faculty, effective May 1, 1963, at the request of three of the four co-operating seminaries.

Withdrawing from the federation were the University of Chicago Divinity School (American Baptist), Disciples Divinity House, and Meadville Theological School (Unitarian).

The other member of the federation was the Chicago Theological Seminary (Congregational Christian).

Officials of the four institutions said they would seek to establish a new set of working relationships with the university for educating ministers and religious scholars.

The CTS board of trustees refused to participate in voluntary dissolution of the federation. It voted instead to continue a close relationship with the Federated Theological Faculty, with increased participation in the graduate study programs of the faculty.

Dr. Howard Schomer, CTS president, said his institution "regrets" the decision of the other schools to withdraw from the federation.

The CTS student body of 120 comprises two-thirds of the candidates for the Bachelor of Divinity degree at the University of Chicago and approximately 15 per cent of those studying for advanced degrees in theology. The University of Chicago Divinity School has an enrollment of 185; Disciples Divinity House, 25; and Meadville Theological School, 11.

### Mother of Year

NEW YORK—Mrs. Emerald Lucy Barman Arbogast of Los Angeles, Calif., who has four great-grandchildren, was named American Mother of the Year for 1960.

Born in Chehalis, Wash., in 1888, she is a Congregationalist and the mother of six children and grandmother of ten.

## The Church at Large

### Methodist Bishop Hits "Sentimental Tripe"

### Innocuous Periodicals

DENVER, COLO.—Methodist Bishop Gerald Kennedy, Los Angeles, said here that the church press should deal with relevant issues and "speak out for the silent people."

In an address to the Methodist Press Association meeting in connection with the Church's quadrennial General Conference, Bishop Kennedy said there is "nothing worse than an innocuous church paper, utterly unrealistic and filled with sentimental tripe."

"Church papers must be more than promotional sheets," said the bishop, who is new president of the Methodist Council of Bishops. "They must point out truth and evil, and where we ought to be heading, and what we ought to be doing. I like a paper where a man speaks his mind. It gives the paper character."

The bishop said "learning how to communicate is one of our most important jobs."

"It's a career," he explained. "And the church press comes in at the point of interpreting one section of the Church to another."

"Occasionally preachers ought to ask whether anybody is listening. Church papers ought to ask whether anybody is reading. Sometimes we are tempted to prefer popularity to being the servant of the Lord. This we must resist."

"The things that really count ought to get a place of prominence in our papers. Our papers ought to light the dark places in the life of our Church. And there are many dark places."

### Sockman Honored

DENVER, COLO.—Dr. Ralph W. Sockman, pastor of Christ Church (Methodist), New York, was honored here as the "distinguished alumnus of 1959" in The Methodist Church.

He received a citation from the National Association of Schools and Colleges of the Church and from the Methodist Commission on Christian Higher Education at a dinner in connection with the Church's General Conference.

It said that from the pulpit and through radio and television he has interpreted the Christian gospel "to more persons than have been

reached by any other preacher of our time."

Since 1929, Dr. Sockman has been preacher on the "National Radio Pulpit."

### Albright Rejects Baney Claim of Finding Sodom and Gomorrah in Dead Sea

### Commends Discoveries

KANSAS CITY, Mo.—Dr. William F. Albright, famed archaeologist and Bible scholar, said here after a conference with Dr. Ralph E. Baney of Kansas City that the Baptist missionary-explorer had made "important discoveries" beneath the Dead Sea, but discounted reports that he had found the lost Biblical cities of Sodom and Gomorrah.

"Forget Sodom and Gomorrah—he has found plenty to work on," Dr. Albright told reporters after a conference with Dr. Baney. "He has found other rich material for scientific study in the Dead Sea."

Dr. Albright, professor emeritus of Semitics at Johns Hopkins University's Oriental Seminary, Baltimore, Md., was here to speak at Rockhurst College, a Roman Catholic institution.

Former vice-president of the American Schools of Oriental Research in Jerusalem, the internationally known Methodist scholar has directed many excavations and written and lectured extensively. He has been heaped with honors by Catholic and Jewish as well as Protestant and secular academic institutions and societies.

Dr. Baney, executive director of the Holy Land Christian Approach Mission, which runs an orphanage at Bethlehem, recently returned from Jordan. There he led a four-member diving team in explorations under the Dead Sea. They reported finding submerged remnants of a 4,000-year-old civilization, including a long dike.

### Relief to Congo

NEW YORK—Church World Service, overseas relief arm of the National Council of Churches, shipped 300,000 pounds of surplus rice, made available by the United States Department of Agriculture, to refugees in the strife-ridden Kasai Province of the Belgian Congo.

The refugees are Congolese of the Baluba tribe, driven from Kasai Province by the rival Lulua, who have insisted upon their right to control the western part of the province when the Congo becomes an independent nation on June 30.

### Memorialize Kagawa



RNS

DR. TOYOHIKO KAGAWA gave himself unstintingly to the Christian cause in Japan and around the world. The 71-year-old crusading Christian social evangelist blazed a 40-year record of achievement, during which he organized hundreds of churches, including two shown here, helped organize and head Japan's labor and cooperative movements, authored nearly 100 books, and lectured globally for Christian commitment and world peace.

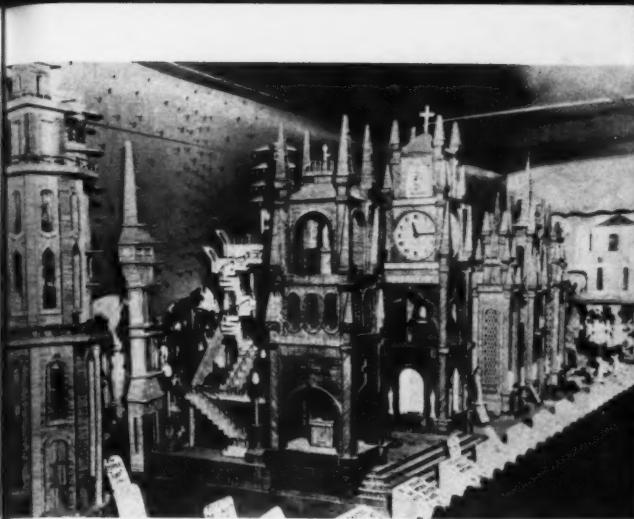
TOKYO—More than 3,000 persons, including many dignitaries from the church, government, politics, labor and other areas of Japanese life, gathered here to honor in death Dr. Toyohiko Kagawa, famed Christian social evangelist, who succumbed to a heart attack at the age of 71.

Crowds attending the funeral overflowed specially erected tents for the early afternoon ceremony.

Eulogies were delivered by representatives of the National Christian Council of Japan, the United Church of Christ, and Protestant missions, as well as the Socialist Party and the Japanese Cooperative Federation.

More than a thousand condolence telegrams poured in to Dr. Kagawa's family from all parts of the world mourning the loss of the internationally known leader.

Dr. Kagawa died April 23 at his home in Tokyo, where he had been convalescing more than a year from a collapse caused by an asthma attack.



**CITY OF RELIGION.** Representing several faiths, this model "City of Religion" was created from matchsticks by Earl Walsh, 51, of St. Louis, who began the hobby when a boy of 9 in Rockland, Maine. Nearly four feet high and 32 feet long, the 400-pound "city" includes more than a dozen temples, various towers, gardens, fountains, a healing well and Jesus on the Cross. Mr. Walsh, a member of Third Baptist Church, St. Louis, exhibits his "city" across the country in a huge trailer truck.



**FRANKLIN CLARK FRY** of New York, president of the Lutheran World Federation and chairman of its executive committee (center), expresses astonishment at something about East German church life related by Bishop Friedrich-Wilhelm Krummacher of Griefswald, Soviet Zone, head of the Evangelical Church of Pomerania (right). Looking on is Bishop Bo H. Giertz of Gothenburg, Sweden, LWF second vice-president. They are shown between sessions of LWF executive committee meeting at Porto Alegre, Brazil.



ONE OF THE FIRST THREE women ordained as pastors in the (State Lutheran) Church of Sweden, Dr. Margit Sahlen, 46, wears newly designed black silk clerical garb. Opposition to female clergy is being continued by an anti-ordination group headed by Bishop Bo Giertz of Gothenberg, who has urged them to be boycotted.

## NEWS

*in focus*

THE PRINCIPALITY of Liechtenstein is adding this stamp to its regular issue of postage stamps which show customs of the inhabitants of the tiny Alpine land. Entitled "Grace at Table," the picture joins stamps showing such activities as woodcutting, apple harvesting, etc.



Photos  
by  
Religious  
News  
Service

UNDER THE GIGANTIC DOME of their unique headquarters building auditorium in Independence, Mo., members of the Reorganized Church of Jesus Christ of Latter Day Saints attend the group's centennial conference. At Amboy, Ill., in 1860, Joseph Smith III was accepted as leader of the RLDS Church, which developed from the movement founded 30 years earlier by his father. Since 1950 RLDS world membership has increased 23 per cent, to 175,000



I ALWAYS wait up for Alison to come home from a date. It probably isn't necessary now that she is twenty-three and engaged, but it's a hard habit to break.

Usually Alison comes in to talk a few minutes before she goes to bed, but this particular night she tiptoed past my door. Was she trying to avoid me?

I put my mystery novel down and slipped into a robe. Alison's room was next to mine, and I tapped gently at her door.

"May I come in?" I asked softly.

"I'm awfully tired, Grandma," she murmured. "I'll see you in the morning."

I was sure she was crying, and with an old lady's prerogative I opened her door. Alison was lying across her bed, her head in her arms.

"Is anything wrong, dear?"

She sat up and held her arms out to me as she had when she was a little girl. "Oh, Grandma!" she cried.

I held her till her sobs finally ceased. Then, as I handed her a clean handkerchief to wipe her eyes, she spoke with unexpected bitterness.

"Look, Grandma." She held out her arm, to show me the beautiful watch on her wrist.

"How lovely! From Mike?" It hardly seemed anything to cry about.

"Yes," she said. "It's an anniversary present—the fifth anniversary of our engagement." Her eyes filled with tears again. "What good are engagement presents if there are never going to be any wedding presents?" Her voice shook, and I saw that she was on the edge of hysteria. Ordinarily Alison is a calm girl, but she'd waited patiently for Mike while he finished college and got established in his job. Evidently the waiting was wearing thin.

"Try to be patient, dear," I told her. "I know Mike loves you and wants to get married as much as you do."

Alison started to cry again. I saw there was no use trying to

## Grandma Spins

### A Web



Art by FitzSimmons

by Dorothy Nelson Anstett

reason with her that night, so I patted her gently and stood up. "I'll think of something by morning," I told her, sounding surer than I felt.

Alison gave a deep sigh. "All right, Grandma. But it isn't any use!" she cried out as I closed the door behind me.

I don't know whether Alison slept any or not; I didn't. My mind whirled with plans to arouse Mike. At last as the alarm clock sounded in the morning I had an inspiration! I

walked into the kitchen with confidence and started breakfast as usual.

Dan, my son-in-law, is a certified public accountant, and my daughter, Mary, works in his office. I have kept house for them since Mary's father died fifteen years ago. It's been an ideal arrangement, though I think Mary has missed something by not being close to Alison all these years; I've been the one she has always come to with her hopes and problems.

Most people don't consider Alison pretty, but to me she is lovely. She is taller than average, and has her grandfather's awkward, loose-limbed walk. Her hair is just brown, but she has beautiful blue eyes, and I've always liked Mike because he too appreciated her good qualities. But I was pretty angry with him when I saw how pale and unhappy Alison looked that morning when she came downstairs.

She pushed away her usual Saturday bacon-and-egg breakfast.

"I'm not hungry, Grandma," she said listlessly.

I took hot biscuits out of the oven, poured coffee, and sat down beside her.

"You eat while I tell you the idea I had last night."

Alison's eyes brightened with expectation.

"All you have to do is make Mike jealous," I said.

She looked blank. "Jealous? How?"

"By making him think there's another man in love with you."

"Oh, Grandma!" Alison's cup clattered in the saucer as she set it down. "That's out of the question. You know no other man is in love with me, and never has been. I'm a plain girl," she said flatly. "Girls like me are lucky to have one man fall in love with them, and I'm just fortunate that man was Mike."

"Don't underestimate yourself," I told her. "Besides, even if there isn't another man—we can invent one."

"Invent one?" She looked puzzled.

"Yes, indeed. I'll send you mysterious flowers, candy, love letters, and in no time at all he'll be begging you to marry him before the other man gets you!"

Alison was shocked. "Why, Grandma! That would be a terrible thing to do!"

"You've heard that old saying, 'All's fair in love and war,' dear? You know Mike loves you. What's the harm in giving him a little shove?"

Everything is black and white to Alison. "But it's dishonest!"

"Do you want to wait around another five years? You're already godmother to several of your friends' children . . . don't you want any of your own? I certainly want a great-grandchild!"

"Oh, Grandma, if you knew how much I want to be married to Mike and have his children!" Signs of the struggle within her crossed Alison's face. "I still don't like it, but if it takes that to make Mike want me, I'll do it."

"Then just leave everything to Grandma."

Not five minutes after Mike arrived that evening to take Alison to the movies, the doorbell rang and a florist's delivery boy stood on the front porch.

"I'll get it," I said, waltzing nonchalantly to the door. I took the long box from the boy, and laid it in Alison's lap. "It's for you."

Alison looked startled. She hadn't expected me to act so soon.

"Open the box, Alison," said Mary eagerly, "and let us all see them."

The box contained two dozen American Beauty roses.

"Oh, they're beautiful!" exclaimed Mary.

"Who sent them?" asked Dan.

I silently blessed him. After all, that was the key question!

"The card is unsigned," said Alison slowly. "It just says, 'In sweet remembrance of the day we met.'"

"How extravagant of you, Mike!" said Mary. "That was a lovely gesture, though."

"I didn't send them," said Mike. He looked so bewildered I could see Alison beginning to feel sorry for him. But at his next words, a look of firm resolve crossed her face.

"Are you sure they're for you?" he asked.

"Very," she said sweetly. "The card is addressed to Miss Alison Shea, No. 7 Elmhurst Lane, and I believe I'm the only Alison Shea at this address."

"I thought everyone knew about our engagement."

"Perhaps that doesn't matter to some people," said Alison lightly, and I applauded silently. She was doing better than I had expected!

Mary and Dan looked at each other with raised eyebrows, and Mike's mouth was a little grim. My plan was working!

It was a good thing I had a little money put aside for frivolities, for candy and flowers and costume jewelry can add up to quite an amount. But I had never seen Alison look so lovely —nor Mike so worried!

Then came the evening Mike was having dinner with us, and a special messenger arrived from Corot, the jeweler. Corot's little silver boxes tied with pale pink ribbon are impressive, and I could see Mike's jaw tighten.

"Is that from your secret admirer, too?" he asked.

Alison, intent on removing the ribbon without untying the perfect bow, didn't answer. She knew I was responsible, but even she gasped when she saw the bracelet that came out of the folds of tissue. In the light from the chandelier it sparkled as if it had been fashioned of the world's most fabulous diamonds.

"For crying out loud!" stuttered Dan, and Mary looked at her daughter with new eyes. Only I knew that the bracelet had come from one of the local department stores. The grandson of a friend of mine is a messenger boy for Corot's after school, and Mr. Corot was quite willing to give him one of the famous little silver boxes.

Mike stared at Alison, and his dark eyes were bright with anger.

"That doesn't look like a gift from a *secret* admirer," he said. "I'd say whoever sent you that bracelet knows you quite well."

Alison dropped the bracelet as if it burned. "What a dreadful thing to say!"

"As you very well know, I'm in no position to give you anything like that. The flowers and candy you've received in the past week would set me back almost

(Continued on page 29.)

# *Living by the Golden Rule*



## **"Where the Scriptures Speak . . ."** by the Editor

**Scripture: Matthew 7:1-12.**

ONE time I heard Grandfather say, "People are the biggest fools on earth." That statement takes in a lot of territory, but there is truth in what he was saying. There is a balance between the individual's needs and abilities on the one hand and his relationship to all other individuals in the group. The trouble seems to be that too many of us seem to hope that the balance will be tipped in our favor most of the time.

The lesson today is concerned with the relation of persons to persons. This subject has brought about many activities in our century, designed to help solve the problem. We have courts of human relations in many places. Psychology and psychiatry have been trying for many years to help us understand ourselves and our relationship to other people. In comparatively recent years we have developed what is called group therapy. In this process, we try to understand ourselves in relation to others by sharing both the problems and the cures together.

Jesus dealt with the problem by using a number of illustrations and expressions which we should be able to understand as well as those who heard him use them for the first time. Taken together, they are summarized to a degree in the last verse of the text today in what we have often called the Golden Rule. That expression itself is interesting. At the time it originated, I suppose that gold was the most precious metal known, so the treatment of others as we would wish to be

treated is thought of as the most precious way of living.

The first subject that Jesus dealt with in this topic was the matter of judging one another. These words, like all others that he used, have been explained and explained away by scholars through the ages. We usually hear, "Judge not" quoted by persons who do not want other persons in society to criticize their way of life. I doubt if this is what Jesus meant. Actually, we live in a mutual relationship in which everyone, by his actions and by the friends he chooses, passes certain judgments upon the life of other people.

It seems to me that this passage does not mean that we are to form no judgments about the conduct of other people. I think we would get closer to the meaning if we used the word, "judge" as we use it regarding the man who presides at court. He hands

down legal judgments, on the basis of the law, and people must obey them. It is this kind of judgment that individuals must not try to express about one another in society, according to this admonition.

In many passages of scripture we are told to do good, substitute kindness for evil and to be "a good Samaritan." Here we are told that "the measure you give will be the measure you get." That is, God passes the ultimate judgment and the kind of persons we are as we stand before the bar of justice is determined by the kind of lives we have lived, to a very great degree.

The "speck that is in your brother's eye" is a further illustration of the general principle of the way we often act. (Verses 3-5.) We say that it is "natural" to be able to see the other fellow's mistakes and sins more easily

### **INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JUNE 5, 1960**

#### **The Scripture**

**Matthew 7:1-12**

1 "Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

6 "Do not give dogs what is holy;

and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you.

7 "Ask, and it will be given you; seek and you will find; knock, and it will be opened to you. 8 For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9 Or what man of you, if his son asks him for a loaf, will give him a stone? 10 Or if he asks for a fish, will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? 12 So whatever you wish that men would do to you, do so to them; for this is the law and the prophets."

than it is to see our own. It may be natural, but it isn't right. Here again, everyone makes decisions about the way other persons live and decides with whom he will associate and whom he shall avoid. That is not what Jesus is talking about here. We know what he means, if we will be honest with ourselves.

You hear about as much talk about the "speck" that is in another person's eye around the church as anyplace else. I think a person who visits many places in the course of a year, as I do, may be more conscious of that than a person who worships in the same congregation every Sunday. We get so used to "judging" one another's theology and action that we hardly know we are doing it. I know several people around the country who worship and even some who preside at the Lord's Table but will not even speak to some of their brethren at the same service. If

this is not passing judgment, I do not know what it is. Surely, one would be safe in going far enough to be Christian in the church building and leave the judgment to God.

In the Orient, dogs and swine (Verse 6) are used to illustrate undesirable things. Here, what is "holy" and "pearls" are the things that one desires to retain. This passage is a little difficult to understand in the setting of the lesson, but I am sure there is one thing that it does not mean. I have heard people say that this means that they can keep the gospel to themselves and they have no obligation to spread it out before the people who don't appreciate it and who will not accept it anyway. This surely cannot be the meaning. Perhaps it means that Christian treatment of one another is holy and we ought not to throw away such a manner of living.

We can find the true way of

life if we will ask and seek and knock. "So whatever you wish that men would do to you, do so to them," is the way to live. How stupid it is for a person to say, "I want him to stay out of my way and leave me alone and so I do the same thing to him." This is very close to blasphemy, for nothing could be farther from the idea that our Lord is expressing here.

This is a high demand that Christ places upon us. It means that we must put as high a value on the other person's rights and individuality as we put upon our own. If we want Christ and the church and the Christian way of life for ourselves, then we must do more than simply agree that these are the privilege of the other person. We must see that he gets them, if we can possibly do so. We have hardly begun to scratch the surface of what it means to live by the Golden Rule.



## Meaning for Today

by William J. Hadden, Jr.

HAVE you ever had a lie detector test? One of the weirdest feeling in the world is to be given such a test. It is frightening even when you plan to tell the truth! I had a friend who was an expert in the use of the machine. One day, as an experiment, he asked me to put on the complicated apparatus which measures pulse rate, palm moisture, and breathing. He queried me on a few simple and forthright questions, and fortunately I was able to answer truthfully. I'm glad he didn't probe!

There is an interesting experiment that is not too dissimilar to a lie detector test. Listen to the criticisms of your friends and

neighbors. Analyze their criticisms. Psychology has proved that you will be able to fathom from their criticism of others the secret yearnings and weaknesses of their own lives.

The moral of this story, it appears to me, is to think before you criticize.

Jesus' statement of the Golden Rule is speaking to this point. Before one criticizes, let him first look at his own life.

Little Johnny lifts his head after the blessing at the family table and says in an accusative tone, "Mary had her eyes open during the blessing!" His accusation of Mary was a revelation of his own guilt. Such is the

case not only with children but with adults. We spend our time gloating over our neighbor's sins while our own are mercifully ignored by us.

May we suggest that you make a little study of your own "critical faculties." Observe for a while your criticisms, either spoken or relished in silence, of other people. Put them down on a sheet of paper in list form. Study them. You will find this a rather searching study of your own personality. The "real you" will be seen.

We thought we might suggest this as a class project. "Each one analyze one." But as we considered it we thought it the better part of valor to suggest it not be done. It might lead to a civil war among our brotherhood classes!

What is the meaning for today of the Golden Rule? I think its most pertinent application is summed up in the Indian proverb, "I shall not criticize another brave until I have walked a mile in his moccasins."



## Consulting the Pastor

by Charles F. Kemp

**A**LL of us must live in the present, but what we do in the present is influenced both by the past and by the future. Every man has a three-fold relationship with time. No one escapes it. One of the most important aspects of every life is the attitude we take toward these three areas of experience—the past, the present, and the future.

This is the uniqueness of man. This is what Rufus Jones, the famous Quaker philosopher, said separates man from the animals. To use his words, "Personality consists of three things: (1) the power to forecast an end or purpose and to direct action toward it; (2) the ability to remember past experiences and to make these memories determine present action, and (3) the power of selecting from among the multitude of objects presented to consciousness that which is of worth for the individual."

Now let me take that out of the words of the scholar and put it in the language of the street. One of the most significant things about man is that he has the ability (1) to plan for the future, (2) to learn from the past, and (3) to choose from a great variety of possibilities those things which are most worthwhile.

### I

Man has the "power to forecast an event or purpose and to direct action toward it." An animal cannot do that. Animals can do some things better than man, but they cannot plan ahead. They cannot look to the future and say, "This is what I want to be. I know I haven't achieved it yet, but this is the kind of a person I want to become." If you say that there are many people who don't look ahead and plan for the future, who don't follow personal ideals that lead to higher types of character, of course, that is true, but they can. Here is one of man's greatest possibilities.

### II

The past also has a profound influence on our lives. "Man," Rufus Jones says, "has the ability to remember past experiences and to

make these memories determine present action." Sometimes these past experiences cause difficulty.

As one man said, "We must learn from our mistakes but not let them hound us." Perhaps this is what Paul meant when he wrote, "forgetting those things that are behind and looking forward to those things that lie before, I press on." Of course, you can't forget as you would take an eraser and wipe a blackboard. What it means here is to take such an attitude that the experiences of yesterday contribute to the value of today. All men make mistakes. "Even the saints had a past." All men experience failure; all have known slights and disappointments. If we're going to harbor every grudge, every disappointment and let it continue from yesterday into today, what an unpleasant accumulation we can collect.

There is an old saying that "we are the portrait of all our yesterdays." In a way that sounds discouraging, as though nothing can be done about it. It is true that we cannot call back our yesterdays and live them over again, but our attitudes toward yesterday can be such that they can be a help or a hindrance. Why not remember our successes as well as our failures? The moments we have received kindness as well as the times we were treated unfairly certainly have a place. We have all had moments of doubt and uncertainty, but we have also had moments when God was very real. We can live by those moments.

### III

Both the results of the past and the outcome of the future depend on the decisions we make today. Here is a student who has ambitions for a degree and a career. If he really wants that degree in the future, he has to make some choices today. To use the phrase of Rufus Jones, "among the multitudes of objects presented to his consciousness," he has to choose those things which will be of "most worth" to him. In other words, that degree and that career which he hopes will

be his four years from now depends on a lot of choices he makes every day between now and then. But it is not only educational and vocational plans that depend upon choices day by day. Personality and character are dependent upon this power of choice. There is an old saying, "Sow a thought, you reap an act; sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny."

"What gets your attention gets you." But man can determine those things on which he will center his attention. He can select those things which are of most worth to him, *if he will*.

How did Lincoln, uncouth, uneducated, awkward boy in the backwoods, become Lincoln, the great emancipator whose speeches would be so eloquent that school children would be asked to memorize them? Not all at once, not by any magic formula, but by a lot of choices he made day after day, until Lincoln became *Lincoln*. How did some common person that you admire develop his character and personality? By a multitude of choices made through the years.

What are the things we want in the future—a strong faith, a good home, a clear conscience, a sense of having done something worthwhile? The time to begin is today in centering our attention on those things which are most worthwhile. Professor Peabody, of Harvard, used to say, "The heroism of the moment, the doing of the noble and brave thing in the time of crisis is the result of long discipline."

Actually life forces us into a choice. If we do not choose to climb, we choose to stay where we are. If we do not choose to serve, we choose our own comfort.

But we can choose the highest. Here is the great possibility of every life. (1) We can plan for the future, (2) we can learn from the past, and (3) we can choose today those things that are most worthwhile, and it is the assurance of the Christian faith that God Himself will support such a life.

# Deadline

by the Associate Editor

## ■ Introducing . . .

WILLIAM G. BAKER of Edinburgh, Scotland, is chairman of the Edinburgh local general committee charged with the task of preparing for the Sixth Assembly of the World Convention of Churches of Christ (Disciples) to be held Aug. 2-7, 1960.



William Baker

One of the leaders of the Churches of Christ (Disciples) in Scotland, Mr. Baker is chairman of the committee on evangelism. He is vice-chairman of the Scottish Churches Ecumenical Association.

Mr. Baker is an elder of the Dalkeith Road Church of Christ in Edinburgh, the only church of our British brethren in Edinburgh.

The church has a big responsibility in entertaining not only the World Convention in 1960, but also the Annual Conference of the British Churches of Christ (Disciples) four days prior to the World Convention.

## Did You Know?

DID YOU KNOW that the newly established denomination, the American Lutheran Church, has adopted a 1961 budget of \$18,102,254? The three bodies which merged were the American, Evangelical and United Evangelical Lutheran churches.

DID YOU KNOW that on his death bed the late Dr. Toyohiko Kagawa, the famed Japanese Christian leader, whispered to friends at his bedside prayers for the progress of Japanese Christianity and world peace? Kagawa was converted to Christianity at the age of 15 by a missionary of the Presbyterian Church in the U. S. (Southern). He had always been an advocate of peace and had suffered imprisonment for his views on world peace both before and during World War II.

DID YOU KNOW that the United States Supreme Court has agreed to review the constitutionality of Sunday closing laws in Maryland, Massachusetts and Pennsylvania?

*Religious News Service* reports that a wave of litigation has broken out as a result of a concerted effort of a number of "discount" stores and supermarket chains to promote Sundays sales.

DID YOU KNOW that there has been a major effort to slow down the operations of the "degree mills"? Dr. Arthur S. Flemming, Secretary of Health, Education and Welfare, announced in Washington that he plans to confer with religious leaders on this problem "inasmuch as degree mills frequently award so-called religious degrees."

Accompanying his statement was a list of 30 alleged "degree mills" most of them so-called Bible schools, theological seminaries or divinity schools. He said the "mills" are "undermining the reputation of American education at home and abroad."

## ■ Australian Conference

Down in Australia the success of the first National Conference of Churches in Australia held February 2-11, is still being talked about. A. W. Stephenson, *The Christian* correspondent for Australia, had a close association with the conference, having studied with other delegates. Reported Dr. Stephenson: "Never in the history of Australian churches had so many representative church scholars met together for such discussions." The findings, endorsed by the 450 delegates declared, among other things:

"The written word of God is at once God's word and man's word (not just potentially God's word); and it is to us the word of God according as the spirit speaks to us by it.

"We all alike acknowledge the authorship of the Holy Scriptures; and we believe that because they are normative in matters of faith and doctrine, all of our divisions should be brought under judgment of the Scriptures."

Bishop J. Lesslie Newbigin, of the Church of South India and chairman of the International Missionary Council, warned at the Melbourne conference that Christianity's divisions were "a public denial of the sufficiency of Calvary."

The Churches of Christ (Disciples) in Australia were represented by 20 delegates from various states in Australia.

## RELAX . . .

### Agreed

After taking his friend through some hair-raising loops and turns, the daring pilot said, "No doubt half the people down there watching us thought we were going to crash."

Mumbled his companion: "Half the people up here thought so, too." —JOHN F. PARKER in "If Elected, I Promise"

• • •  
Lives of candidates all remind us

We can make their lives sublime  
If we'll only let them find us  
On their side at voting time.

—S. OMAR BARKER

## Modern Apartment Building

One in which both the landlord and the tenant are trying to raise the rent.

• • •  
The trouble with some folks who give till it hurts is that they are so sensitive to pain.

"QUOTE"

• • •  
Criticism is the one thing that most of us think is more blessed to give than to receive.

Church Chuckles by CARTWRIGHT

And then came the MILLENNIUM



"Any old time I let a couple of drops of rain keep ME from church!"

# NEWS

of the Brotherhood

1960 Convention Oct. 21-26

## Plans for Louisville Assembly Announced

INDIANAPOLIS—Organizational restructuring and putting the Disciples' Decade of Decision Program of Advance into orbit will be priority items for the 1960 International Convention assembly in Louisville, Ky.

The 11th annual assembly will be held Oct. 21-26. The keynoter for the assembly will be Loren E. Lair, president of the convention and executive secretary of the Iowa Society of Christian Churches.

With the theme "Our Decision—His Mission," the Louisville gathering will feature speakers who are in the forefront of Protestant activities, including Richard M. Fagley, author of *The Population Explosion and Christian Responsibility* and a member of the National Council of Churches' staff; and Dr. James H. Robinson, minister of the Church of the Master (Presbyterian) in New York City.

Also among the convention speakers are: Dr. Henry G. Harmon, president of Drake University, Des Moines, Iowa; Albert Edward Day, Methodist minister and author; Miss Marion V. Royce, women's director for the Canadian Department of Labor; Ian G. Barbour, professor at Carleton College; and James A. Moak, general secretary, Kentucky Christian Missionary Society.

The 40th anniversary of The United Christian Missionary Society will be observed on Saturday, Oct. 22. Speakers for the occasion are Roy G. Ross, general secretary of the National Council of Churches, and A. Dale Fiers, president of the United Society. A special service award is to be presented to George Walker Buckner, editor of *World Call*.

## Holy Week Mission

A Holy Week Preaching Mission was conducted for First Christian Church, Orange, Texas, April 10-15 by Frank C. Mabee, director of Christian education for the Texas Board of Christian Churches.

Mr. Mabee's sermons were related to the theme, "The Christian Message for the Modern World" and emphasized the relevance of the Christian faith to the problems of modern life.

Informal discussion groups were

held in homes following the evening services.

Music for the Preaching Mission was directed by Van C. Hale, director of choral music for the Orange High School and director of the church choir.

## Project in New York To Honor Roy Ross

INDIANAPOLIS, IND.—The special Disciples project to honor Roy G. Ross, a Disciple, who is general secretary of the National Council of Churches, is moving ahead, according to Gaines M. Cook.

Dr. Cook, executive secretary of the International Convention and chairman of the tribute fund committee, said both individuals and churches are participating in the three-part project honoring Dr. Ross's life of work and service.

A fund of \$25,000 is being contributed to (1) furnish the office of the general secretary in the new Interchurch Center in New York City, (2) to furnish the main National Council Conference Room, and (3) to participate with other communions in naming the elevator lobby on the street floor in the name of Dr. Ross.

The Interchurch Center, located at 475 Riverside Drive in New York's Morningside Heights, houses the National Council and many other Protestant groups, including the offices of the World Convention of Churches of Christ, and will include a liaison office for the International Convention.

## Gibble to Austin

AUSTIN, TEX.—William T. Gibble, pastor of First Christian Church, Jefferson City, Mo., has been called to serve as minister of the University Christian Church here, beginning June 1.

A former army chaplain, Mr. Gibble attended the University of Kansas, Phillips University and received the A.B. degree from Texas Christian University. His B.D. degree was taken at Brite College of the Bible.

He was honored with the D.D. degree by Culver-Stockton College.

Mrs. Gibble, the former Wilma Jeane Meyers, is a graduate of Phillips University and served a term as president of the International Christian Youth Fellowship Commission.

## ● Following Rioting

## Report from Korea From Hal Shorrock

The National Council of Churches issued the following urgent report April 26:

"As this issue [of *Religious Newsweekly*, mimeographed news sheet] was going to press, a cable was received by Church World Service (CWS) in New York from Seoul, Korea: 'URGENTLY NEEDED AIRLIFT FOLLOWING MEDICAL SUPPLIES.'"

Signed by Hallam Shorrock, the message requested blood transfusion containers with anti-coagulants, taramycin and other drugs, bolts of bandages and gauze.

"The director of Korea Church World Service [Mr. Shorrock] also reported that the Korea CWS property and personnel are safe following the rioting in Seoul. Church World Service reports that the requested materials are being airlifted immediately."

Mr. Shorrock, who was born in Seattle, Wash., is serving as director of the Korean CWS while on leave from duties as a missionary to Japan under The United Christian Missionary Society.

Mr. Shorrock and his wife, Mrs. Helen Savage Shorrock, first went to Japan in 1947. He has taught in Sei Gakuin, Disciple-founded boys' school in Tokyo; has led Japanese church youth programs; has been employed part time with the National Christian Council of Japan (the central agency of a federated group of churches); and has directed Japan's CWS program.

## Four A.M. Services!

CASPER, Wyo.—Many Christian Churches held duplicate services on Easter Sunday and several congregations planned three regular worship services on Easter to accommodate the large number of churchgoers.

However, First Christian Church here, held four identical services on the morning of April 17.

These services were held at 6:00, 7:30, 9:15 and 10:50. The chancel choir sang at the early worship hour, the Christus choir at 7:30 service, both choirs at 9:15, and chancel choir at concluding hour.

Frank Edmund See, minister, preached the same sermon at all four services.

## Social Concerns, Building Funds Claim Major Attention

### Oklahoma Churches Meet

OKLAHOMA CITY, OKLA.—Resolutions approving birth control, seeking further advance toward "the racially inclusive society," and urging churches to discuss issues involved in election of a Roman Catholic as President were adopted by the state convention of Christian Churches (Disciples of Christ) held here April 24-27.

"As Protestant Christians," read one resolution, "we . . . reaffirm our conviction that sex is a God-given good in human life and that sex love between husband and wife is not solely for procreation of the human species. We believe that contraceptives which allow sexual fulfillment with planned spacing of children are in keeping with God's will for His people."

Recognizing progress toward "the integrated society," another resolution asked churches to "conserve and extend gains made toward the racially inclusive society" by "increasing interracial fellowship and worship" and by inviting the Oklahoma Christian Missionary Convention (Negro) to take part in "re-structuring" national, state and district agencies "to include Christians of all races in administration and policy-making."

No stand against electing a Catholic as President was taken, but another resolution declared "a Roman Catholic President would be involved in decisions on significant problems where Protestants and Roman Catholics do not agree."

Churches were urged "to study, discuss and make information available to members regarding these issues which would make possible their exercise of a responsible citizenship based not on religious prejudice but on informed convictions."

A \$237,950 budget for the Oklahoma Christian Missionary Society was approved by the more than 2,000 members at the convention. Included were funds to replace student centers at the University of Oklahoma and Oklahoma State University. Also in the budget was \$34,000 to help build new churches.

Carlton Garrison, minister of First Christian Church, Ponca City, was elected president of the 1961 convention.

## Colorado Secretary Is Given World Trip

CHEYENNE, Wyo.—Maurice F. Lyerla, executive secretary for the Christian Churches of Colorado and Wyoming, was presented with a check for a trip to the World Convention, the Holy Land and Christian Church Asian Missions at the bi-state convention of Colorado-Wyoming held here May 1-4.

The presentation was made by the Colorado board chairman, Phil Runner, "for the overdue recognition of his contribution to and tireless efforts in behalf of the Mountain states churches for the past seven years."

Lyerla was named president of the Association of State Secretaries last fall.

He will visit mission stations in India, Nepal, Thailand, Philippines, Japan and stopping at related work in Karachi and Hong Kong as well as viewing Church World Service and relief work in the Arab countries and Europe.

Lyerla will be a part of the world missions tour led by Wayne Selsor, a Denver pastor. The party will depart July 31 and return Sept. 29. Bookings are still reported to be open for the convention and missions trip.

## Kentucky Unification

GEORGETOWN, Ky.—Merger of three Disciples of Christ organizations in this state into a Kentucky Association of Christian Churches was proposed at the 125th Convention of Christian Churches of Kentucky here.

Joining in the new association would be the convention, the Kentucky Christian Missionary Society and the Kentucky Christian Women's Fellowship. Delegates would be elected by the affiliated organizations, agencies and the 702 Christian churches with 112,000 members in the state.

Plans for a "Decade of Decision" program beginning July 1 were endorsed by the convention. James A. Moak, general secretary, said the program would be "the most sustained, comprehensive, and correlated undertaking, involving the total life of the Church, in which our brotherhood has ever engaged."

Goals of the "Decade" for Kentucky Disciples include a state office building, more campsites throughout the state, campus programs at eight colleges, and 25 new congregations.

## Unity Discussed at N. Carolina Assembly

WILSON, N. C.—Delegates to the 115th annual convention of the North Carolina Christian Churches (Disciples of Christ) here were warned that mutual understanding is necessary to the advancement of Christian unity.

Prof. William D. Hall of Texas Christian University Seminary, Fort Worth, said the Christian Churches were started "to achieve unity, but when we had to choose between an ecumenical spirit and our own program for achieving unity, we chose to stick with our program."

He urged Christian Churches to take a fresh look at their purposes in an attempt to bring about complete unity of goals. Church members, he said, should also think more seriously about their mission program.

Kermit R. Traylor of Winston-Salem, N. C., convention president, said that "no Christian can any longer take his faith lightly, for others on the battlefield of our world are taking their faith with deadly seriousness."

Too many church leaders, he said, "are moved only by slogans instead of by ideas. . . . The hour has arrived when we must think far beyond ourselves or lose the opportunity to think at all."

## Blakemore Speaker

W. Barnett Blakemore, Dean of the Disciples Divinity House and Associate Dean of Rockefeller Memorial Chapel, University of Chicago, was the speaker for the 11 o'clock worship hour at Rockefeller Memorial Chapel on Easter Sunday, April 17.

Over 50 special worship services were held at the University of Chicago during Holy Week. Some 1,500 people were assembled for the Easter service in Rockefeller Memorial Chapel.

## World Missions Tour

Leave New York, July 31, 1960  
Return to New York, September 29.

Tour can be joined at any stop.

Visit Asian Missions and the Holy Land  
Attend Edinburgh World Convention  
See Oberammergau Passion Play

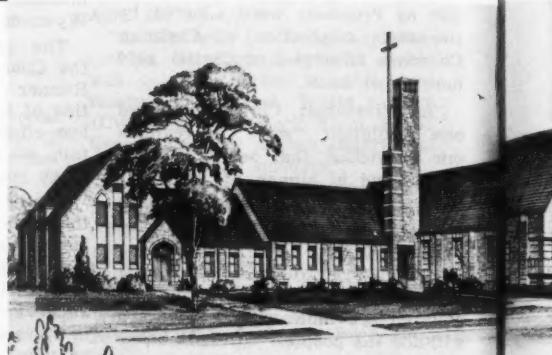
Write or Wire:  
REV. WAYNE B. SELSOR  
South Broadway Christian Church  
Denver, Colorado

College credit possible through Phillips University. Mission visits in cooperation with The United Christian Missionary Society.

# NEWS



THIS FIRST UNIT, of a three-unit building program, has been completed by First Christian Church, St. Charles, Mo., and was dedicated on March 27. Costing \$74,000 the structure consists of a combined worship-fellowship room seating 200 persons. In addition there are eight classrooms, minister's study and kitchenette. Speakers for the dedication services included Lester B. Rickman, general secretary of the Christian Churches in Missouri, and G. Curtis Jones, pastor of Union Avenue Christian Church, St. Louis. Organized in 1955, the congregation now has a membership of 145 with Ocie E. Griffith, Jr., as the minister.



A KEY PRESENTATION highlighted the dedication service of the new \$102,000 Boardman Christian Church, Youngstown, Ohio. The building consists of a worship-fellowship hall, nine classrooms, kitchen and study. Participants included (from left): Rollin V. Mosher, consulting architect; James Pifer, construction superintendent; L. B. Jacobs, Jr., board chairman; Fred Lanz, building chairman; Carl Howell, chairman of trustees; Rolland H. Sheafor, dedication day speaker; and Ashley Booth, minister.



THIS NEW EDUCATION-FELLOWSHIP wing was dedicated March 20, by First Christian Church, Vallejo, Calif. Robert L. Harrell, former pastor, was the speaker for the occasion. The \$83,000 two-story structure consists of a fellowship hall with banquet seating for 260 persons, a completely new kitchen and the upper floor consists of classrooms. Kenneth H. Tuttle is minister of the church.

BETHANY CHRISTIAN CHURCH, Roanoke, Va., dedicated its new education-fellowship building on March 27 with H. Myron Kauffman, executive secretary of Virginia Christian Missionary Society, the dedication speaker. Costing \$78,000 the new building includes eight classrooms, minister's study, church office, fellowship hall, kitchen, scout room, six rest rooms and utility rooms. Clifton C. McCoy is the minister.

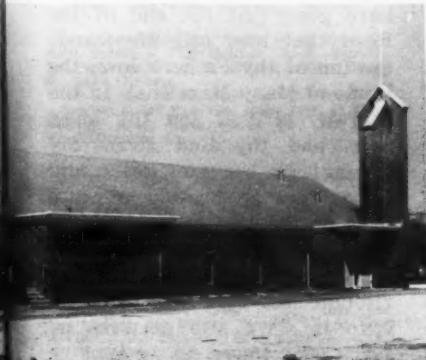


# in focus



**NORTH TACOMA CHRISTIAN CHURCH**, Indianapolis, Ind., completed a four-unit building program with the dedication of the sanctuary on March 27. Organized in 1943, the congregation now has over 700 resident members and church property valued at \$350,000. T. K. Smith, Columbus, Ind., was the guest speaker at the dedication. Bruce E. Miller is pastor of the church.

**FIRST CHURCH, PAWHUSKA, OKLA.**, held groundbreaking services recently for a new education building with the following participating (from left): Gerald Swiggart, trustee; Gerald Covington, board chairman; Darrell Grissom, building program chairman; Max A. Wolfe, minister; David Bacon, Chi Rho president; Jim Redwin, CYF president; Mrs. Ruby Duke, CWF president; and C. B. Wikoff, CMF president.



**UNDER CONSTRUCTION** is this new First Christian Church, Tulare, Calif. Ground-breaking services were held Feb. 28 for the \$300,000 structure. J. Richard Friedline is the minister.

**INTERIOR VIEW OF NEW SANCTUARY** dedicated recently by Hyde Park Christian Church, Austin, Tex. Dr. M. E. Sadler, chancellor of Texas Christian University, was the speaker. Archie K. Stevenson is minister of the church. Additional facilities dedicated on the church's new four-and-one-half-acre location included 15 classrooms, kitchen and administrative area. Sanctuary seats 340 people.



**THE ANDREWS, TEXAS, First Christian Church** dedicated this new sanctuary at special services with Dudley Strain, Lubbock, Tex., as the speaker. Organized in the fall of 1948, the congregation has experienced rapid growth. J. W. McKinney is the minister.

**• Leslie G. Heuston****To New NBA Post**

ST. LOUIS—Leslie G. Heuston has accepted an appointment as national director of research and services for The National Benevolent Association of the Christian Churches (Disciples of Christ).

Announcement was made here by President Orval D. Peterson that Heuston, now NBA representative in the Northeastern Area, will assume his new duties July 1.

Mr. Heuston will continue to live in Indianapolis and occupy the NBA office in Missions Building.

The new research department will make it possible for NBA to have adequate information to answer a growing number of requests concerning problems of both older persons and children.

Heuston will also analyze existing NBA services and education to ascertain how they may be related more effectively to the expanding program of total benevolence.

Heuston joined the NBA staff in 1955 as the Central Area representative. He then resided at Jacksonville, Ill., where he had been minister of Central Christian Church since 1949. His earlier pastorates were at Canton and Virden, Ill.

In 1957, he moved to Indianapolis to become NBA representative for the Northeastern Area. He also became the NBA liaison represent-

ative in Missions Building when the NBA opened an office there last year.

A graduate of Eureka College in 1930, Heuston is a candidate for the M.A. degree in church history at the University of Chicago. He and his wife, Leota, have a son, Harry, who is a candidate for the B.D. degree in communication at Christian Theological Seminary.

Prior to joining the NBA staff, Heuston was a member of the welfare organization's Board of Trustees. He also served on the board of the Illinois Christian Home for the aging at Jacksonville and was chairman of its publicity committee.

He is a member of both the Curriculum and Program Council and the Christian Education Assembly of the Disciples.

**Ecumenical Scholarship**

INDIANAPOLIS—Dr. William R. Vivrett, pastor of the East End Christian Church, Pittsburgh, Pa., has been awarded the annual Disciple ecumenical scholarship to study in Switzerland.

As recipient Dr. Vivrett will leave in July to attend the 1960-61 session of the World Council of Churches' Graduate School of Ecumenical Studies at Bossey, Switzerland.

The choice was made by the Council on Christian Unity, an agency of the Christian Churches (Disciples of Christ), as part of a long-range program to develop ecumenical leadership among the Disciples.

Dr. Vivrett has served the East End Christian Church since 1947. He has been a lecturer in the Graduate School at the University of Pittsburgh and previously had pastorates in Texas, Connecticut and Louisiana.

Accompanied by his wife, he will

**Site Is Dedicated**

CORVALLIS, ORE.—Tangible evidence of Oregon's desire to meet its share of the Decade of Decision goal in the building of new churches came April 3 when over 100 members of the Christian Church here dedicated a five-acre lot for the establishment of a second Christian Church in the city.

Among participants were Glyn Adsit, minister, (right); Jim Dyson, assistant minister; and Sherman Moore, state director of evangelism and new-church development.

leave Pittsburgh in July for a travel-study trip in Europe and the Middle East before entering the school early this fall. The Vivretts will return in February 1961.

**—You Shall Never Die**

(Continued from page 6.)

have gone before your face only a moment's time, and oh, so little space! They have stepped beyond the reach of your earthly, eyes, and beyond the call of your mortal voice, but only a heartbeat away! Only a whispered breath separates them from your fellowship! Soon, ah, so soon, we too will stand where now they have gone! At the end of the Road that men call life stands the Inn of thy Father's love, the Home of Many Mansions! In the doorway of that Inn thy loved ones, and thy God await thy coming! Be brave of heart, and come, let us bravely venture forth on the road to our Father's Home, for verily, "THE MAN WHO BELIEVES IN JESUS WILL LIVE EVEN THOUGH HE DIES, AND ANYONE WHO IS ALIVE AND BELIEVES IN JESUS WILL NEVER DIE AT ALL!"

**CHAPMAN COLLEGE**  
ORANGE, CALIFORNIA  
A Liberal Arts College  
Offering Undergraduate  
and Graduate Programs  
Housing and Employment Available

**new!**

We've finally found what you've been asking for—a booklet on flower arrangements for the church!

**ARRANGING FLOWERS FOR THE CHURCH**

By Oleta Staley Moffit. Flowers have always been associated with worship. Here, to aid the Altar Guild or Flower Committee, are a few basic principles of flower arrangement, of church architecture and of liturgical practice to make their work easier, improve church appearance, and make more meaningful the worship services.

**CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.**

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paper

## Obituaries

### Thomas Cadle Bostic

Thomas Cadle Bostic, born Jan. 17, 1890, at Bristol, Va., died Feb. 17 at the age of 70.

He graduated from pharmacy school in St. Louis, Mo., then moved to Weiser, Id., where he worked in the drug business. He later moved to Sunnyside, Wash., for three years, then came to Ellensburg, Wash., in 1923.

He has always been an active member of the Christian Church, vitally interested in the local, state and national program of the brotherhood.

He is survived by his widow, one son, Thomas C., of Yakima, Wash., and a sister, Miss Mollie Bostic of Boise, Id., and three grandchildren.

### Arthur P. Wilson

Arthur P. Wilson died March 31, just two days after he celebrated his 75th birthday. Memorial services were held in Demorest, Ga., April 3. Burial was in Fort Lincoln Cemetery, Washington, D. C.

Born in Adelaide, South Australia, he came to this country when 28 years old. He retired from the active ministry over four years ago, following 52 years of Christian service.

His pastorates included the following in Australia, Glenelg, S. A., Launceston, Tasmania, Carnegie, Victoria and Cheltenham, Victoria; and in this country at Iola, Kan., Madisonville, Ky., Evansville, Ind., Fort Wayne, Ind., Columbia Heights, Washington, D. C., Michigan City, Ind., Charlotte, N. C., Phenix City, Ala., and several ad interim pastorates.

Survivors include his widow; a daughter, Miss Marjorie Wilson, Washington, D. C.; Herbert Wilson, Mt. Vernon, Ill.; two sisters, Mrs. Evelyn Gordon, Johannesburg, South Africa, and Mrs. Alma Wilson Smith, Adelaide, Australia, and two grandchildren.

### Lillie Lee Stark

Lillie Lee Craig was born at Rich Hill, Mo., Dec. 25, 1876, and passed away at Kansas City, Mo., Mar. 22 at the age of 83 years.

She was married to King Stark, a Christian Church minister, and worked with her husband in several pastorates that extended over a period of 40 years. Some of them included LaMonte, Harrisonville, Richmond and Hickman Mills, all in Missouri.

Since Mr. Stark's death in 1943, Mrs. Stark has made her home with her only daughter, Mrs. Romans Smith, whose husband is pastor of Swope Park Christian Church, Kansas City, Mo.

Survivors in addition to Mrs. Smith and her husband, are two grand daughters, one great grand daughter and three brothers, Cleo, John and Charles Craig; and a number of nieces and nephews.

### Mrs. Gilbert M. Perry

Mrs. Gilbert M. Perry, wife of the former state secretary of Mississippi who is now campus pastor of Christian Student Foundation at Murray State College, Murray, Ky., died, March 31. Services were held April 2 in Murray, Ky.

### Mrs. Floyd Allan Bash

Mrs. Floyd Allan Bash, 74, widow of the late Floyd Allan Bash, died in Dallas, Tex., Mar. 8. Memorial services were held in Dallas on Mar. 8 with W. A. Welch, minister of East Dallas Christian Church, in charge.

Survivors include: two daughters, Mrs. Hugh M. Riley, with whom she lived in Dallas, and Mrs. Dorothy Miller, Albuquerque, N. M.; three sons, Lawrence W. Bash, Kansas City, Mo.; Wendell Bash, Hamilton, N. Y., and Floyd Allan Bash, Wichita, Kan.

### Mrs. Martha Bryant Wheat

Funeral services for Mrs. Martha Bryant Wheat, 97, oldest member of First Christian Church, Woodville, Tex., were held March 22 with the minister, Charles M. Graw, in charge.

She was born in Mississippi Dec. 9, 1862.

Survivors include three sons: Judge James E. Wheat, Woodville, B. C. Wheat, Chester, Tex., and W. B. Wheat, Coushatta, La.

### Rex E. Kinsell

Rex Emir Kinsell, 81, for many years a professor at Drake University, Des Moines, Ia., died April 4 at Loveland, Colo.

He worked for the treasury department in Washington, D. C., and received the A.B. degree from George Washington University there in 1913. He graduated from Drake University in 1916.

Pastorates included Valley Junction (now First Church, West Des Moines) Christian Church; Grand Junction, Colo.; Englewood, Colo.; Santa Fe, N. M.; and Wray, Colo.

Survivors include his widow, one sister, Mrs. June

W. Smith of Dayton, Ohio, several nephews and nieces.

### James Bascom Woolery

James Bascom Woolery, 98, for 85 years a member of the Christian Church, died April 9, at Wake Forest, N. C.

A native of Falmouth, Ky., he retired some years ago as a banker and merchant. He became a member of the Christian Church at Antioch Mills, Harrison County, Kentucky, when he was 13 years old. He was baptized by his cousin, W. H. Woolery, who later became the third president of Bethany College, Bethany, W. Va.

Mr. Woolery graduated from Northwestern Christian University, now known as Butler University, Indianapolis, Ind.

Survivors include his son, James Woolery, two grandchildren and two great-grandchildren.

### Roby Orahood

Roby Orahood, 75, died April 12 and was buried at Danville, Ill., April 15.

He served nearly 50 years as a Christian Church minister in Illinois and was awarded the honored minister's pin about two years ago by the Vermillion Heights congregation in Danville.

He was educated at Johnson Bible College and churches served during his ministry included: Potomac, Ill., Bell Plain, Ill., Wilcott, Ind., Mountain View, Okla., Clarendon, Ark., Teague, Tex., Cooksville, Ill., Trumbull, Neb., Harristown, Ill., Oreana, Ill., Berea, Mount Auburn, Ill., Moweaque, Ill., Tuscola, Ill., Bethany, Ill., Prairie Ave., Decatur, Ill., Abingdon, Ill., and Ogden, Ill.

He is survived by his widow, four children and several grandchildren.

### Mrs. Charles K. Grammer

Mrs. Charles K. (Florence E.) Grammer died April 27 in St. Louis, Mo., where she made her home with her only daughter, Mrs. Elise Morton, who is a proof-reader for the Christian Board of Publication.

Funeral services were held April 30 with burial in St. Louis. Donald Mattson, pastor of Florissant Valley Christian Church, conducted the services.

Born Sept. 17, 1879, she was the widow of Charles K. Grammer, Christian Church minister, who died in 1938 while serving as pastor of the Christian Temple, Lubec, Me.

In addition to the Lubec ministry, Mrs. Grammer and her husband served Christian churches in New Brunswick, Canada, Illinois and Ohio.

### Fred W. Condit

Fred W. Condit, born July 12, 1881, died Mar. 13, 1960, in Parsons, Kan. He retired from the active ministry about nine years ago.

He attended Culver-Stockton College for four years and was ordained in 1909 in Canton, Mo., with George Buckner, Sr., as the officiating minister.

As a student he preached at Bosworth, Hale and Bucklin, all in Missouri. His full-time pastorates included Hamilton and Kirksville, Mo., EIDORADO and Parsons, Kan. At one time he was dean of the faculty and professor of psychology at the original College of Osteopathy, Kirksville, Mo.

An active member of the Odd Fellows Lodge for 50 years, he served as grand chaplain of the grand lodges of both Missouri and Kansas.

He was widely known as a public speaker, appearing before numerous educational, professional, religious and civic organizations.

Memorial services were held in the Central Avenue Christian Church in Parsons with the minister, Wilbert E. Dunlap, in charge.

## BOOKS RECEIVED

**THE WORD FOR THIS CENTURY.** Edited by Merrill C. Tenney. Oxford University Press. 184 pages. \$4.

**THE ILLUSTRATED BOOK OF JEWISH KNOWLEDGE.** By Edith and Oscar Tarkov. Friendly House Publishers. 127 pages. \$2.95.

**THE COMPLETE BOOK OF HANUKKAH.** By Kinneret Chiel. Friendly House Publishers. 108 pages. \$2.50.

**BIBLICAL REVELATION AND INSPIRATION.** By Harold S. Bender. Herald Press. 20 pages. \$ .35 (Paper).

**THE WAITING FATHER.** By Helmut Thielicke. Harper and Brothers. 192 pages. \$3.75.

**WOMAN IN THE CHURCH.** By Russell C. Prohl. William B. Eerdmans Publishing Company. 86 pages. \$2.

**THE DYING AND LIVING LORD.** By Helmut Gollwitzer. Muhlenberg Press. 123 pages. \$1.25 (Paper).



A practical description of the individual roles of fathers and mothers in the home. Based on studies conducted by the Character Research Project.

"This book is worth its weight in gold . . . Do you need some help in understanding yourself and your role as a father or mother? . . . What things in family life can the father . . . the mother, do best? When father and mother disagree, who is generally right? Do you think you know? You might be wrong! . . . Here is a practical book, marvelously written. It may transform your family. Also recommended for preachers, ministers of education, Sunday School and Training Union workers . . ." — Dr. Findley B. Edge, Professor at the Southern Baptist Theological Seminary, Lexington, Ky.

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# TO NEW MINISTRIES

▲ KANSAS CITY, Mo.—LeRoy McReynolds was installed as pastor of Roanoke Christian Church here on April 3. He came to this city from a pastorate with First Church, Joplin, Mo. Both Mr. and Mrs. McReynolds are graduates of Phillips University, Enid, Okla.

▲ SAYRE, OKLA.—Frank Scofield recently arrived here to serve as the minister at First Christian Church, concluding a ministry with First Church, Okemah, Okla. An army chaplain for 16 years, Mr. Scofield came to Okemah from Bentonville, Ark.

▲ CALDWELL, Ida.—Treasure Valley Christian Church here held an installation service for its new minister, Lowell A. Hall, on April 3.

A graduate of Northwest Christian College, Eugene, Ore., Mr. Hall has the B.D. degree from the Divinity School, Drake University, and for the past three years and nine months has been pastor of the Christian Church in Blockton, Ia.

▲ NORMAN, OKLA.—Don Alexander has been called to serve as youth worker on a part-time basis for First Christian Church here. A junior student in the University of Oklahoma, Mr. Alexander plans to study for the ministry following graduation. He is the son of the late William H. (Bill) Alexander, for 18 years pastor of First Church in Oklahoma City.

▲ Josef W. Palat, student in Christian Theological Seminary, Indianan-

apolis, Ind., is the new minister of First Christian Church, Markleville, Ind. Mr. Palat formerly served as pastor of First Christian Church, Mountain Home, Idaho.

▲ LEXINGTON, Mo.—H. Leon Berry was installed as minister of First Christian Church here with Lester B. Rickman, executive secretary of Missouri Christian Missionary Society, as the speaker. Others who participated in the special services included James P. Hall, E. R. Olds, William Robertson, Milton Dawson, Karl Baur and Forrest Roberts.

▲ DANVILLE, KY.—Lloyd V. Channels has been called to First Christian Church here as pastor. He has been the minister of Central Christian Church, Flint, Mich., since 1946. A graduate of Hiram College, Hiram, Ohio, and the University of Chicago, Mr. Channels is a frequent contributor to church periodicals, including *The Christian*.

▲ KANSAS CITY, KAN.—Grandview Christian Church here has called Lawton Chambers as minister. He and his family moved here in October following a three-year pastorate with First Church, Iola, Kan. He attended Tarkio College, Tarkio, Mo., and Phillips University, Enid, Okla. Installation services were held Nov. 1.

## BOOKS RECEIVED—

LINCOLN'S YOUTH, INDIANA YEARS. By Louis A. Warren. Appleton-Century-Crofts, Inc. 298 pages. \$6.

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY. By Richard M. Fagley. Oxford University Press. 260 pages. \$4.25.

THE WAY OF RENEWAL (Meditations for Lent). Selected by Arthur Lichtenberger. The Seabury Press. 64 pages. \$1 (Paper).

TEACHING THE OLD TESTAMENT. By O. Jessie Lace. The Seabury Press. 79 pages. \$1.65 (Paper).

POWER TO SAVE. By Frederick M. Morris. The Seabury Press. 64 pages. \$1.25 (Paper).

JUDAISM MEETS CHRIST. By Roy Kreider. Herald Press. 77 pages. \$1 (Paper).

THE LITURGICAL RENEWAL OF THE CHURCH. Edited by Massey Hamilton Shepherd, Jr. Oxford University Press. 160 pages. \$3.25.

THE CROWN. By Archie Joscelyn. The Augustana Press. 280 pages. \$3.75.

REASONS FOR FAITH. By John H. Gerstner. Harper and Brothers. 245 pages. \$4.

POLITICS AND EVANGELISM. By Philippe Maury. Doubleday and Company, Inc. 120 pages. \$2.95.

HOW GOD HEALS. By Paul M. Miller. Herald Press. 24 pages. \$0.35 (Paper).

CALVARY TO PENTECOST. By F. B. Meyer. Baker Book House. 90 pages. \$1.75.

THE PATHWAY TO THE CROSS. By Ralph G. Turnbull. Baker Book House. 127 pages. \$2.

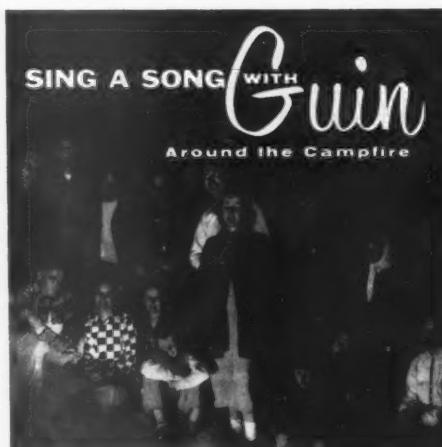
CULTURE AND THE CROSS AND OTHER SERMONS. By G. Hall Todd. Baker Book House. 111 pages. \$2.

MESSAGES ON THE RESURRECTION. By Herschel H. Hobbs. Baker Book House. 87 pages. \$1.75.

EVOLUTION AND CHRISTIAN THOUGHT TODAY. Edited by Russell L. Mixter. William B. Erdman Publishing Company. 240 pages. \$4.50.

THE HIGH TOWER OF REFUGE. By Edgar H. S. Chandler. Frederick A. Praeger, Inc. 264 pages. \$6.75.

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CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

# TOWARD A BETTER CHURCH

by Samuel F. Pugh

## Ten Marks of An Effective Church

**I**F YOU were to list ten words by which you might identify an effective church, what would those ten words be? It is quite possible that you would not use even five of the ten listed here. But let us see.

**MOTIVATION.** Before we begin to organize, or to plan the program of a church, certainly we should know what it is that we are trying to do and why we are trying to do it. "Motivation" deals with reasons for actions. A Christian's motivation deals with the mission of the church, the practice of the life and teachings of Jesus Christ, and the helping of individuals to fulfill their potential as children of God.

**CONSECRATION.** This word logically follows the first for it involves a dedication of all that one is and has to the cause for which he lives. It implies a deep reverence in the house of God and regular attendance at worship. Consecration implies sincerity of purpose, Christian character, the acceptance of spiritual values and the giving of one's self to God.

**EVALUATION.** Certainly we cannot progress in the Christian life unless we are willing to ask ourselves occasionally, "Are we going in the right direction? Are we using the most effective methods to achieve the ends we have accepted?" Evaluation implies frankness in facing our attitudes, our actions and our procedures, courage to see ourselves as we really are. The church that fears self-evaluation faces stagnation.

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Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Indiana.

**CONSERVATION.** After evaluating itself a church must know that there are certain ideals and practices that must be preserved. Not all of the old is to be discarded even when fine new procedures are discovered and accepted. Conservation involves preservation of the best that has come to us out of the past and the wise use of what history has given. Conservation preserves the highest spiritual values and weaves them into whatever the new day may offer. Conservation is one of the indispensable words of progress.

**ORGANIZATION.** While organization without motivation is no more than a machine, motivation without organization is apt to dissipate energy. A church would have difficulty in carrying on an effective program without staff, calendar, and some methodical way of planning. The effective church must learn to get work done in the simplest way possible, all the while letting machinery become a means to an end rather than an end in itself.

**INTERPRETATION.** Every member of a congregation wants to know and has a right to know what is going on. "Interpretation" means a job description for those who serve. It means interpreting the beliefs of the church and giving guidance to each new member who comes into the church life.

**PARTICIPATION.** Unless a church member participates in the life of the congregation he not only fails to understand it, he also fails to become a part of it. The work of the church is the work of every member and it is the responsibility of church leaders to see that everyone who

is willing to accept responsibility has an opportunity to serve.

**CULTIVATION.** Unless a church takes particular pains to see that there is cultivation of new members, inactive members, the homebound, the student, the membership in general, many persons within the congregation will feel neglected and wonder whether they are wanted—or if they would be missed were they to drop out completely. A spirit of love must be expressed in cordiality and friendliness.

**PUBLICATION.** Every congregation should have a way of letting the members know the progress the church is making. A church periodical or newsletter sent weekly to every home is thought by many congregations to be an indispensable part of the church life. Each member should have opportunity to see the annual budget, to get an official report of board meetings, and to have in writing the actions taken by the congregation at various meetings. Information is the basis of understanding and for that matter of the whole church life.

**APPRECIATION.** Our Lord's words, "Well done, thou good and faithful servant," should be remembered in every congregation. Recognition for work well done is as important a part of the program of a church as getting the work done in the first place. Let church leaders express appreciation for the menial tasks as well as the outstanding ones. The teachers, the caretaker, and various ones who perform regular tasks should be reminded occasionally that their work has not gone unnoticed.

Ten words to designate an effective church: Motivation, Consecration, Evaluation, Conservation, Organization, Interpretation, Participation, Cultivation, Publication, Appreciation. Ten words are ten words only, unless someone like you breathes the breath of life into them. As a Christian, such breathing is part of your job.

## "You Are What You Read"



### Lincoln's Religion

**The Almost Chosen People.** By William J. Wolf. Doubleday and Company, Inc. 215 pages. \$3.95.

President-elect Abraham Lincoln on his way to Washington in 1861 told the New Jersey Senate at Trenton, "I shall be most happy indeed if I shall be an humble instrument in the hands of the Almighty, and of this, His almost chosen people," for perpetuating freedom. William J. Wolf, D.D., found in this declaration the title for his most excellent book on the religious life of Lincoln. This same assertion at Trenton contributed to the evidence for the author's definition, in its simplest form, of Lincoln's religion, which is described as: "Single hearted integrity, humbly seeking to understand God's will in the affairs of men and his own responsibilities therein."

Dr. Wolf does not develop his argument, as has usually been the custom in this field, by introducing the clash of other people's opinions. As a professor of theology he extends his thesis by the use of abundant sources provided by the internal evidence found in Lincoln's writings and speeches. This approach has allowed him to observe Lincoln's religious convictions as a part of his social conscience.

The beliefs of Lincoln were deeply rooted in the Bible, so much so that the author has referred to him as a biblical prophet. He took so seriously the precepts of the Bible that he objected to man-made abstractions in the form of creeds. This viewpoint was also held by his father Thomas Lincoln, who upon reaching Illinois affiliated with the Disciples of Christ which organization takes the Bible as its only rule of faith and practice.

The great responsibility which Lincoln's election to the presidency placed upon him caused an acceleration of his religious development. But a short time before, he had doubted his fitness for the high office. In his farewell address at Springfield he said: "Without the

assistance of that Supreme Being, who ever attended him [Washington], I cannot succeed. With that assistance I cannot fail." The author feels that Lincoln must have taken God as the senior member of a partnership. This togetherness is confirmed in his statement: "I have desired that all my works and acts may be according to His will, and that it might be so, I have sought His aid."

The author presents Lincoln as one of the greater theologians, a sort of a later day prophet, who saw the hand of God in every national issue. For him God was the final court of appeal. He told one of his associates, "It is a momentous thing to be the instrument under Providence of the liberation of a race." Dr. Wolf concludes that Lincoln's Second Inaugural Address "has become for the whole world, a charter of Christian statesmanship. It perfectly expresses the religion of its author."—LOUIS A. WARREN

### For Devotional Reading

**With Christ in the Upper Room.** By Lynn J. Radcliffe. Abingdon Press. 80 pages. \$1.50.

Dr. Radcliffe has written a beautiful little book of devotional reading. Taking his themes from the Upper Room experiences of Jesus and his disciples, he has woven around each an appreciative and inspirational narrative.

The author, whose hobby is painting, reveals his visual powers in his writing. He writes with imagination as well as insight, though at times the adjectives and adverbs tend to overpower the picture and become a little too descriptive.

The eight meditations appear to have grown out of communion sermons. Some of them retain a bit of the preaching pose. For the most part, however, the events of our Lord's meeting with his disciples in the Upper Room are told with reverent feeling and tend to produce reverence in the reader.—WAYMON PARSONS.

### Imitation at Its Best

**In His Likeness.** By G. McLeod Bryan. John Knox Press. 192 pages. \$3.

*"The good Jesus is too good company for us to forsake him."*—TERESA OF AVILA.

The abiding effect of Jesus in lives of many types and kinds is presented in this selection of writings based on the idea of imitating Christ through the centuries. The attraction and the compulsion of Jesus has been felt in minds of the many who have watched his greatness and have sought to follow after.

The imitation of Christ has been the desire and dedication of both men and women. As one learns from the selections of this book, imitation takes different ways: the mystical, the intellectual, the practical. At its best, imitation is not formal or rigid but deep and joyous, expressive and individual, adaptive and vigorous in daily application. Humility is seen to be the most common characteristic in the hearts of those who remember the Master every day. Willingness to suffer is the unhesitating vow of all who are completely earnest of heart. Yet ever there is the elation of friendship. "The good Jesus is good company."

The reader finds himself taking on range of Spirit in seeing how at least forty men and women have meditated deeply upon Jesus, have met him, and moved with him. These five are examples: Basil the Great, Francis of Assisi, Gerald Groote, Jeremy Taylor, Philippe Vernier.—MAURICE W. FOGLE.

### BOOKS RECEIVED

**THE HUMAN PROBLEMS OF THE MINISTER.** By Daniel D. Walker. Harper and Brothers. 203 pages. \$3.95.

**THIS IS YOUR BIBLE.** By Irene Jeffries. Exposition Press. 48 pages. \$2.50.

**THE BEST OF CHARLES E. JEFFERSON.** Selected by Frederick Keller Stamm. Thomas Y. Crowell Company. 268 pages. \$3.95.

**THE BIBLICAL EXPOSITOR.** Edited by Carl F. H. Henry. A. J. Holman Company. Vol. I, Genesis to Esther, 402 pages; Vol. II, Job to Malachi, 402 pages; Vol. III, Matthew to Revelation, 500 pages. \$6.95 each.

## GRANDMA SPINS—

(Continued from page 15.)

a month's salary. It would probably take a year to pay for anything like that. Maybe you're engaged to the wrong man."

"This gives you the perfect opportunity to get out of our engagement, doesn't it?" asked Alison. "I was quite sure after five years that you were getting tired of me, and this proves it!"

"What do you mean—getting tired of you?" Mike shouted. Neither of them knew the rest of us were in the room. "You know I love you and want to marry you. In fact, I got a raise this morning, and was going to ask you to set the date tonight. But now that you've found someone else who can give you so much more, it's only fair to let you go."

"Oh, you fool!" cried Alison. "There isn't anyone else! This was all a trick!"

Oh, Alison, I moaned as I sat back in my chair, what have you done? Foolish, honest Alison!

Mike stared at her. "Who are you trying to kid?"

"It's the truth, Mike," she said. "It was Grandma's idea," here everyone turned and looked at me. "I don't want to be godmother to somebody else's children all the rest of my life . . . I want to have a family of my own!"

Mike picked up the bracelet and dangled it from his fingers. "This looks pretty expensive for Grandma."

"Paste," I admitted.

Suddenly Mike began to laugh. "All this subterfuge just for me? Oh, Allie, I'm flattered! Why should you go to so much trouble for a big lunkhead like me?"

"Darling," Alison protested, "you're the most wonderful person in the world. Any girl would be lucky to have you."

Mary and Dan and I faded discreetly out of the room, and Dan grinned at me. "Alison is wiser than I gave her credit for. If she talks to him like that, she'll have him eating out of her hand the rest of her life."

I felt a sudden sharp longing for my own husband. How Tom would have loved seeing his granddaughter so happy! And how he would have laughed over the foolish plan I'd concocted for Alison. I could almost hear him chuckling, "No use to struggle when a woman takes it into her head to spin a web for a man!"

## Brotherhood News

• A. R. Bemis, retired minister, was awarded the honored minister's pin recently by First Christian Church, Aurora, Colo. Mr. Bemis served the congregation as Denver city missionary when it was first organized and later returned to the resident minister. Since retirement he is now a member of the church and chairman of the membership committee.

### for the church school superintendent

**KINDERGARTEN Superintendent Quarterlies**

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—Alexander Campbell



## Letters . . .

### Supporting a Loyal Opposition

Editor, *The Christian*:

Re: Article, "Needed, A Loyal Opposition" by C. Harvey Lord (*The Christian*, March 27, 1960).

Lord's article is written from a well-taken position in an excellent spirit. Constructive criticism can be both a stimulus and a guide for growth. We would like to make this positive suggestion with regard to the problem of resolutions at our International Convention, though we are sure that it would multiply administrative problems. If proposed resolutions could be prepared well prior to the convention date and mailed in advance to our churches, they could be publicized and discussed.

Both "Assenters" and "Dissenters" could thoroughly think through both sides of the problems. Better agreements might be reached, and even if they weren't, at least more persons would have had opportunity to think much about the matters.

Written statements might be sent to the resolutions committee and this might well help them in their presentations in following years, if not in the current one.—JACK E. BARKER, *Henrietta, Tex.*

Editor, *The Christian*:

Have just finished reading, "Needed, A Loyal Opposition," by C. Harvey Lord. (*The Christian*, March 27, 1960.) Congratulations for publishing it. The author stated very well the thinking of many of us. As a brotherhood we discard the "infallible church," yet there are those who would have us believe leaders and organizations are infallible. P.S. "Attendance Record" was a good short story.—MRS. ROYCE N. KENT, *Omaha, Neb.*

Editor, *The Christian*:

It was a thrill to see Harvey Lord's article in *The Christian* titled, "Needed, A Loyal Opposition."

I do not know whether or not you will remember the St. Louis convention and my speech on the floor as to why the International Convention received no more support than it did. After that speech I was anathema to most of the boys, but not less than 15 to 20 people came to me singly after they looked

around carefully to be sure no one would see them and complimented me on the thing that I said.

If you were present at the time you will remember that about one-third of those present cheered and whistled and clapped their hands, but they were mortally afraid to speak out.

I have used the expression "loyal opposition" a number of times so I am happy to know that this matter is being given some public recognition.—PAUL C. DUNCAN, *Glasgow, Ky.*

Editor, *The Christian*:

Thanks for giving us C. Harvey Lord's "Needed, A Loyal Opposition." There may be no perfect agreement with all that he says, or even in what connotations may be in the article, but as Mr. Lord suggests, there is no sin in that. What it says to me needed saying. There is room for more discussion, and less "rubber stamping" of matters before the convention by those of us attending.

It is wise for those of us (and I'm one of them) who find the usual independent position so untenable to remember that independent thinking is not the same thing as "Independent." If another Thomas Campbell stood forth we might find ourselves rejecting him. If we ever lose the clear thinking mind of the "Loyal Opposition" with its penetrating questions we will have lost a large part of our vitality.—JAMES R. WRIGHT, JR., *Fulton, Mo.*

### Pleased With Jacobs

Editor, *The Christian*:

I want to express my deep appreciation and satisfaction in reading the excellent article in *A Faith to Live By*, "Faith Alone, Not Enough," by George A. Jacobs. (*The Christian*, March 27, 1960.)

It sounded more like what the Christian Church used to stand for and preach from our pulpits, and which we hear too seldom from our pulpits today. Have we grown too modern and liberal?—MRS. JENNIE RUST DUGAT, *Beaureille, Tex.*

EDITOR'S COMMENT: George is typical of the vast majority of our ministers today, in my judgment.

### Likes Fangmeier

Editor, *The Christian*:

Our Church here has been taking *The Christian* since January 3 of this year. This is the very first time for them. I wish you could hear some of the comments I hear about the magazine. I've never seen rural people become so acquainted and concerned with world affairs as these folks have since they've been reading this magazine. It's an inspiration to the whole Church!

However, one of the best articles I've read yet in *The Christian* was Robert A. Fangmeier's article titled "The High Cost of Alcohol." I am so delighted you as an editor are willing to give over space in your magazine for the discussion of such an acute problem. My young people here read this with readiness, and were shocked at his statistics. The only way I could describe the article is "magnificent."

As a seminary student at Phillips, I enjoy *The Christian* very much. Keep up the good work, and thank you for such a wonderful magazine.—ROBERT MOOREHEAD, *Waukomis, Okla.*

### Building Boom

Editor, *The Christian*:

Very few issues of *The Christian* have done my heart as much good as the March 13 issue, "Disciples Share in Building Boom"—pictures and all. Let us not forget that our religious neighbors and others must not only hear our message but must see our own faith in action.

For too long now we have been "off the avenue" in our building sites and architecture. I think this is a first in *The Christian's* presentation of our building advance which covers a large section of the country. Do it again!—E. W. GEARHART, *Fort Worth, Texas.*

### Comments on Richmond

Editor, *The Christian*:

I would like to thank you for the wonderful lesson comments by Herschell Richmond for March 6, 1960. They are superb.—DAVID A. ROWAND, *Charleston, W. Va.*

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- ✓ The Protestant Church and the Public Schools - - - - - 75A274
- ✓ The Christian Looks at Immigration, Technical Assistance, World Trade and Economic Development - - - - - 75A277
- ✓ The Church and Race - - - - - 75A280
- ✓ The Church Working for a Non-Segregated Society - - - - - 75A281
- ✓ Peace and World Order - - - - - 75A279
- ✓ The Church: Its Community and Persons in Need - - - - - 75A276
- ✓ Civil Liberties and Christian Faith - - - - - 75A283

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## LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** We often have a guest preacher in our pulpit but if announcement is made of his coming our audience is usually smaller. Upon inquiry I find that the people think the guest speaker will run the service overtime, and therefore stay at home or visit their relatives on that day. What can be done about this?

**ANSWER:** Your question almost hits me below the belt, for during the past four years I have been a guest preacher in scores of pulpits. However, I served many years as a pastor.

Your pastor may be such a powerful preacher that the church folk want to hear every one of his sermons. They prefer to be away when the pastor is not preaching. I feel certain that such an excuse was not prevalent when I was pastor.

Since an honest confession is good for the soul we guest preachers might as well confess that we are often guilty of running overtime. We have perhaps traveled some distance to bring a message on a special occasion. We try to crowd into 25 minutes the best of the two or three sermons we have and before we know it our time is gone.

Speaking for the defense, let me say that the guest speaker is not wholly to blame. On this high day the choir decides it must have a special anthem (or anthems). Also there must needs be words of introduction.

That may take anywhere from two to seven minutes. It may take the minister that long to find anything complimentary to say about some of us guest speakers.

So far I have been unable to find chapter and verse which says the morning worship service should be concluded by 12:02 instead of 12:06, but maybe I have not searched diligently enough. Your question should at least alert all of us to the problem and in my opinion every guest speaker should strive to keep within the time limit assigned him. There will be times when all of his time will have been used up by others. On such occasion I think the speaker would be justified in saying, "Let us stand for the benediction."

**QUESTION:** What is this we hear about your being in the hospital? Tell us about it.

**ANSWER:** I entered the hospital to have the second cataract removed. The eye operation was a complete success but while recovering from the surgery I developed hepatitis and that has kept me in the hospital three weeks instead of the one I had planned.

In a communication I sent to some of my friends I stated that when you take an old car into the garage to have the headlights fixed you discover rattles here and rattles there. Today I received a letter from a young man whom I tried to help get

started in the ministry and who is now pastor of a college church. I want to share this letter:

"I am sorry to hear that the 1887 model you have been using has been laid up for repairs. For all the troubles the older models have, I am told by many (and I see good reason to believe) that they built better cars back in those days. I admit that the newer models are better-looking but they seem to lack much of the rugged dependability of older cars. Also, the newer models are so built for comfortable highways that they quickly get bogged down when they get off the beaten track.

"Here's wishing they can keep patching up your old model for many years to come. I, for one, would be very sad to see you trade it in."



